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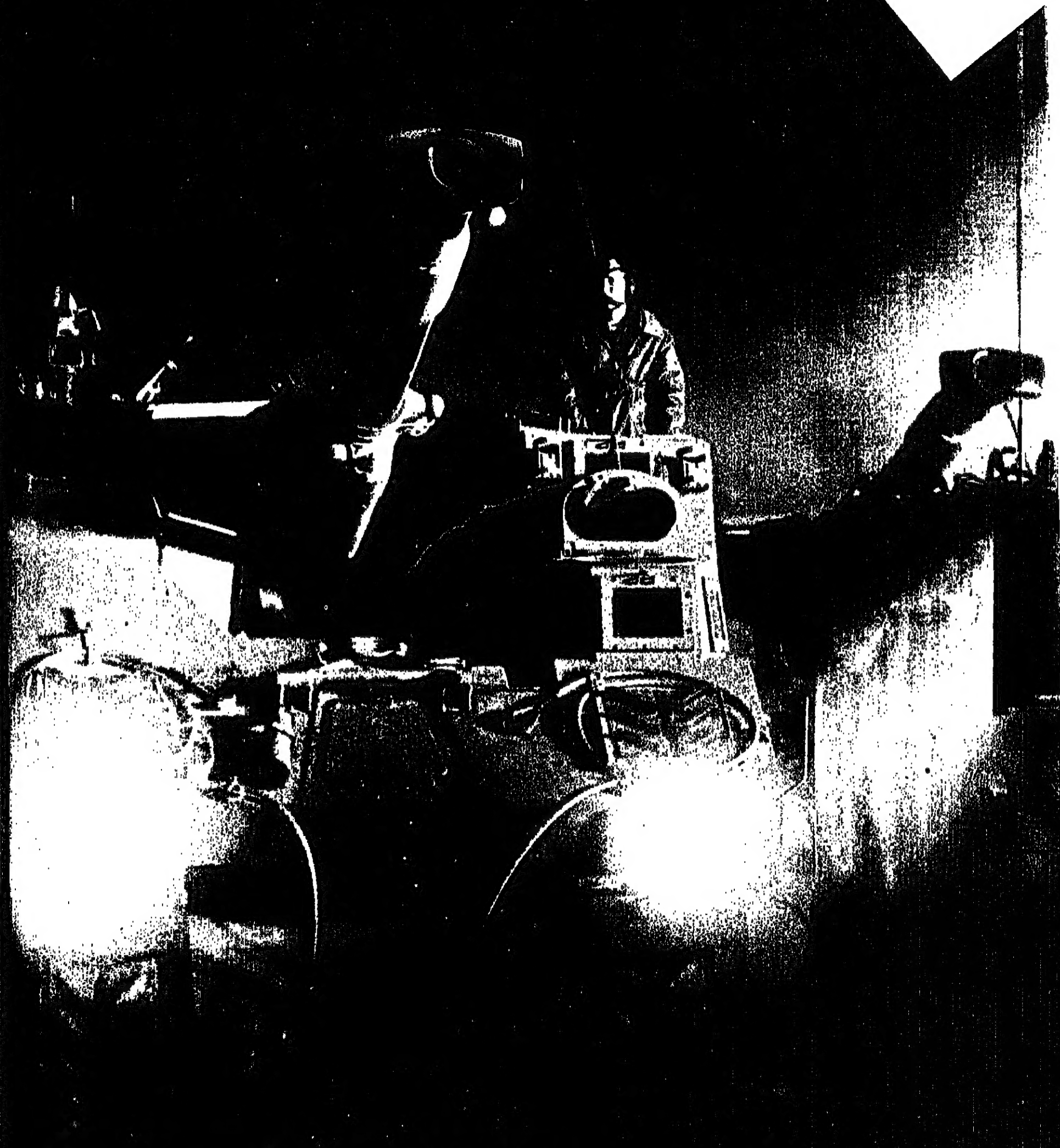
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# MEN OF VALOUR

Memorial Day for the country's fallen soldiers is hardly a person in Israel unaffected. Thousands have died in the defence of the country. They died in the War of Independence, the Sinai Campaign, the

Six Day War and the War of Attrition. They died in the war between the wars.

Remembrance is a very personal thing: each one remembers those he knew. But there are also those who will

be remembered by everyone. Their names have become legends. Some of them were among the 16 soldiers posthumously awarded the country's highest citation, the Gvura for valour, last week. HIRSH GOODMAN tells their stories.



YEHUDA KEN-DROR



YEHUDA KEN-DROR



Daniel Vardun, the Medal of Valour



DANIEL VARDUN



ZVI OPHER

Armoni was 18 when he was killed at Nablus. He died with 28 other youngsters, but had sacrificed himself, the toll would be much higher.

He was born in Jerusalem. He was the youth of today would call 'a hero' indeed, he wrote poems in his life and was quite happy to remain in the Hagana. On the night of June 7, 1967, he was one of three machine-gunners in the Galilee fortification which constituted one of the main points of Arab resistance in the fight for the heights.

The attack was unsuccessful, and the Egyptians were forced to withdraw. Armoni and his two fellow gunners were killed to cover the retreat. Within minutes, only Yehuda remained alive. He made no attempt to withdraw, and was not long before he was wounded. He continued firing at the defenders until his entire battalion had managed to withdraw. Only then did he rejoin his

initial reorganization. It was at that time several wounded soldiers had been left behind in the hasty retreat. All of them were killed. Armoni's fate would be if they had not been rescued. Despite his injury and the danger, Armoni crawled into the line of fire and prevented enemy from reaching the wounded. He defended the base of the fortress. He was found very seriously injured, and was immediately flown back to a field hospital by a direct hit. For his actions, he was named Hero of Israel — one of the few to receive the citation.

THE Mittle Pass is a narrow gorge through which runs the only road to the southern section of the Suez Canal and the Gulf of Suez. At the end of October, 1956, it also housed a large proportion of the Egyptian army — some battalions had been stationed there to protect the pass, while others had retreated there after the Israeli paratrooper drop near the Parker Memorial, several kilometres from the northern opening of the gorge, at the opening of the Sinai Campaign.

The Egyptians were well entrenched in caves and behind rocks. All attempts to flush them out in order to gain access to the pass failed. The only solution was a diversionary tactic, aimed at drawing fire on a decoy, so that the main force could attack the Egyptians from behind and from the flanks.

Yehuda Ken-Dror volunteered to try. He proposed driving an open jeep through the pines. He knew very well that his chances of survival were slight. He was 21, born in Jerusalem, and had lost an older brother in the fight for the Castel in 1948.

He bade his comrades farewell, started the jeep and entered the narrow wadi at full speed. He drew thousands of rounds of fire from both flanks and within minutes the jeep was riddled with bullets. He had managed to drive just 100 metres before he crashed.

With dark came the umpteenth attack on the Egyptian forces. Yehuda was found very seriously injured, and was immediately flown back to a field hospital for treatment. After a month of suffering, he died.

DANIEL Vardun was a captain when he was killed saving wounded soldiers at el-Arish during the Six Day War. Despite his rank and the fact that he had been decorated in action twice before, Danny was not a career soldier. He was a musician and a farmer, having made a home at Kibbutz Beit Govrin together with several other young couples from his birthplace, Givat Brenner. He was married, and had a baby daughter.

Danny was first decorated in 1961 when, together with two friends — all three were corporals — he defended a position against the Syrians for nearly 12 hours. He was decorated again a year later in March, 1962 — for leading a Golan platoon against the Syrian stronghold of Nakib, and for risking his life by returning to the site of the battle, despite tremendous Syrian opposition, to find whether any comrades had been left behind, wounded or dead.

On June 7, 1967, several soldiers, most of them wounded, were surrounded by Arab snipers near the main el-Arish junction. Danny was ordered to drive a half-track into the area in order to bring out the dead and wounded. Because of the heavy fire, the half-track proved to be too large a target, and Danny decided to go in on foot. He continued dragging the wounded to safety until he was cut down by a deadly burst of automatic fire.

For his final action Danny received the country's highest award, presented by the Defence Minister to his young widow and daughter last week.

ZVI Opher was killed in the war between the wars. As a major in Golani, he had been cited by the Chief of Staff for outstanding bravery in a retaliatory action against the Syrians on March 16, 1962. Almost single-handed, after many of his men had been either killed or wounded, he led the final attack on the Syrian position, risking his life by running forward and silencing it with a grenade.

During the Six Day War he headed the force which captured Hebron, and was subsequently named the first military governor of the town.

As an administrator he did not have to be present in the field each time infiltrators from Jordan were reported to be hiding in the area, but he was. He was killed on December 20, 1968, doing exactly what he had warned his troops not to do six years earlier. Shortly before the raid on the Syrian position he had said: "I want you to work quickly and well. I do not want you to become murderers, but not one of you is to risk his own life in order to capture one of the enemy alive."

During the search for infiltrators which cost him his life, Zvi approached a cave where the men were hiding out in order to tell them to give themselves up. As he neared the entrance to the cave he was mown down by terrorist fire.

There are four of 524 soldiers cited in the past month. They are four of the 9,922 who have died in uniform defending Israel over the past 25 years. Yehuda Armoni, Yehuda Ken-Dror,

Daniel Vardun and Zvi Opher died in four separate wars on four battlefields many miles apart. They are four among the many of whom Chief of Staff Rav-

Aluf David Elazar said last week, "They died not out of hatred for the enemy, but out of love for their country. They died not because they loved war, but because they strove for peace."

## ON OTHER PAGES

Page 4: All for the Parade — cover photo by Rubinger.  
Page 7: The last parade before the war: Abba Eban recalls May, 1967.  
Page 11: Yehuda Ken-Dror tells what would happen if...  
Page 12-13: The Golden Gate its beneficiaries ignore.  
Page 15-18: Street talkers speak out: What this implies.  
BOOKS: Lounsbury speech; The Judenrate; History of Zionism.

Page 19-23: ART: Rubin, Israel Prize Winner; Moroccan Jewry; Anna Ticho's Hills; At the Book Fair.  
Page 25-28: FOR THE FAMILY: Lazy eye; Electricity in the home; Hadassah shows the flag.  
Page 31: The theatre in Yugoslavia.



## A high-contrast, black and white photograph showing a large crowd of people gathered in front of a building with arched windows. Many individuals are holding up flags, including the Italian flag, suggesting a public demonstration or celebration. The image is grainy and has a high level of contrast, with deep blacks and bright whites.

U.N. Secretary-General U Thant flew to Cairo in an attempt to prevent war. On the same day, Nasser closed the Straits of Tiran.





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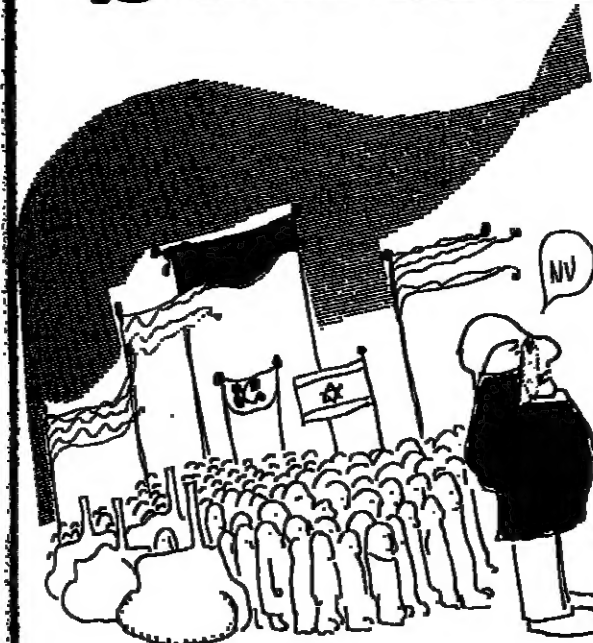
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# THE DAY THE PRESIDENT WAS SILENT



Ephraim Kishon

Quite a while now, we have been worrying ourselves over a matter directly connected with the very substance of the Parade. We could not keep our mind whether or not it was our duty to voice our fears, but in the end our duty to the Establishment got the hand. After all, what state is the parade of which could be compared to what at first we thought of this parade, and that's a pity. The dramatic sequence of events approximately as follows:

Everything is ready. The stands are packed with tourists, diplomatic attaches, donors, a few pushy natives. The reviewing stand, bedecked with flags, groans under the weight of the Government. Legions of military police and photographers crawl over the place; iron discipline is enforced everywhere. Sun, flowers, flat fights complete the happy scene.

The conductor of the military band lifts his baton. The guard band, composed of fierce-looking sergeant-majors, advances to the President's box. Its leader, Aluf-Mishne Gur-Arie, is as rigid as a Greek statue, and in the sudden, almost eerie silence, and respectfully Aluf-Mishne Gur-Arie stands facing the empty presidential box, salutes, pauses and again salutes. All the indications are that he has gone clean out of his mind.

Quite possibly our fears are groundless and the President will give permission for the Parade to start rolling. It is to be hoped that this is what will happen. All the same we felt it our duty as good citizens to warn all those concerned of the great risk that no one except ourselves has thought of, mine's the pity.

"I request... respectfully... permission to start moving..." Aluf-Mishne Gur-Arie repeats in a shaky voice, and salutes. "The parade is standing by... ready... as I said..."

Oppressive silence. The whole crowd gazes in deep shock towards the presidential box. Over the loudspeakers we hear the Chief of Staff's whisper: "Mr. President, give them permission, please."

"I won't." "Why?" "Because." The armour, the Air Force planes, the parachutists, the Women's Corps units, the artillery, the youth battalions, everything is paralysed. A most unbecoming perplexity seizes the leadership. Golda walks over to the telephone to call Sapir in New York. Somebody suggests summoning the Chief Rabbi. Aluf-Mishne Gur-Arie again salutes with a glassy stare.

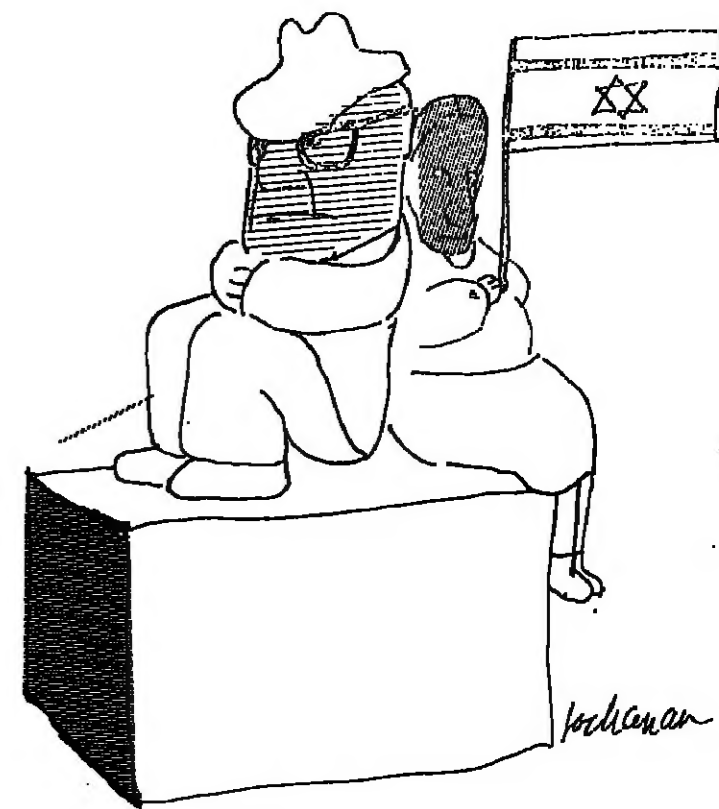
"Mr. President... respectfully... I..." Nothing. Permission is simply not granted. The disappointed crowds on the stands start flowing slowly towards the parking lots.

"What the hell was the idea?" one hears everywhere. "What did he come for if there's no parade? Why didn't they check beforehand?"

Many people decide to write letters to the Editor. The mood is no longer festive. Within fifteen minutes the route becomes deserted. Only a disconsolate Aluf-Mishne Gur-Arie stands facing the empty presidential box, salutes, pauses and again salutes. All the indications are that he has gone clean out of his mind.

Quite possibly our fears are groundless and the President will give permission for the Parade to start rolling. It is to be hoped that this is what will happen. All the same we felt it our duty as good citizens to warn all those concerned of the great risk that no one except ourselves has thought of, mine's the pity.

Translated by Yehoram G. Goldman By arrangement with "Ma'ariv"



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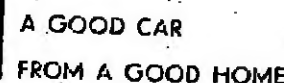
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A high-contrast, black and white photograph of a classic car, viewed from the front. The car's front doors are open, revealing the interior. The car features a prominent grille with horizontal slats, round headlights, and a license plate area. The image has a grainy, high-contrast aesthetic.

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 form of tribute to prominent personages in British history. We already have Balfour and Churchill, and, of course, the Queen's Coronation Forest was dedicated in 1953. So, it was the Queen who received the Duke of Edinburgh at a small banquet. The new will be on Mount Devorah, Nazareth, and not far from the other British-fund

**PAGE NINE**



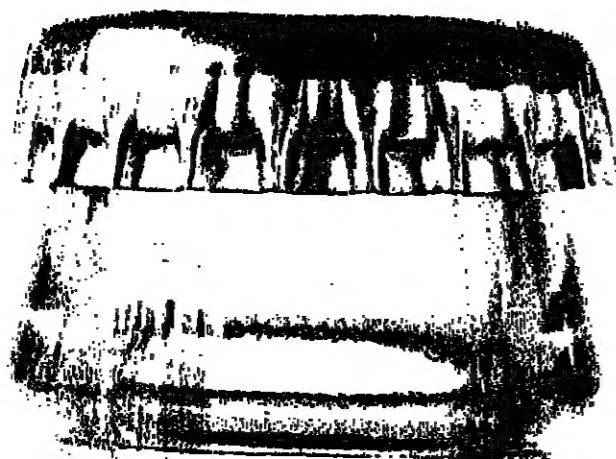
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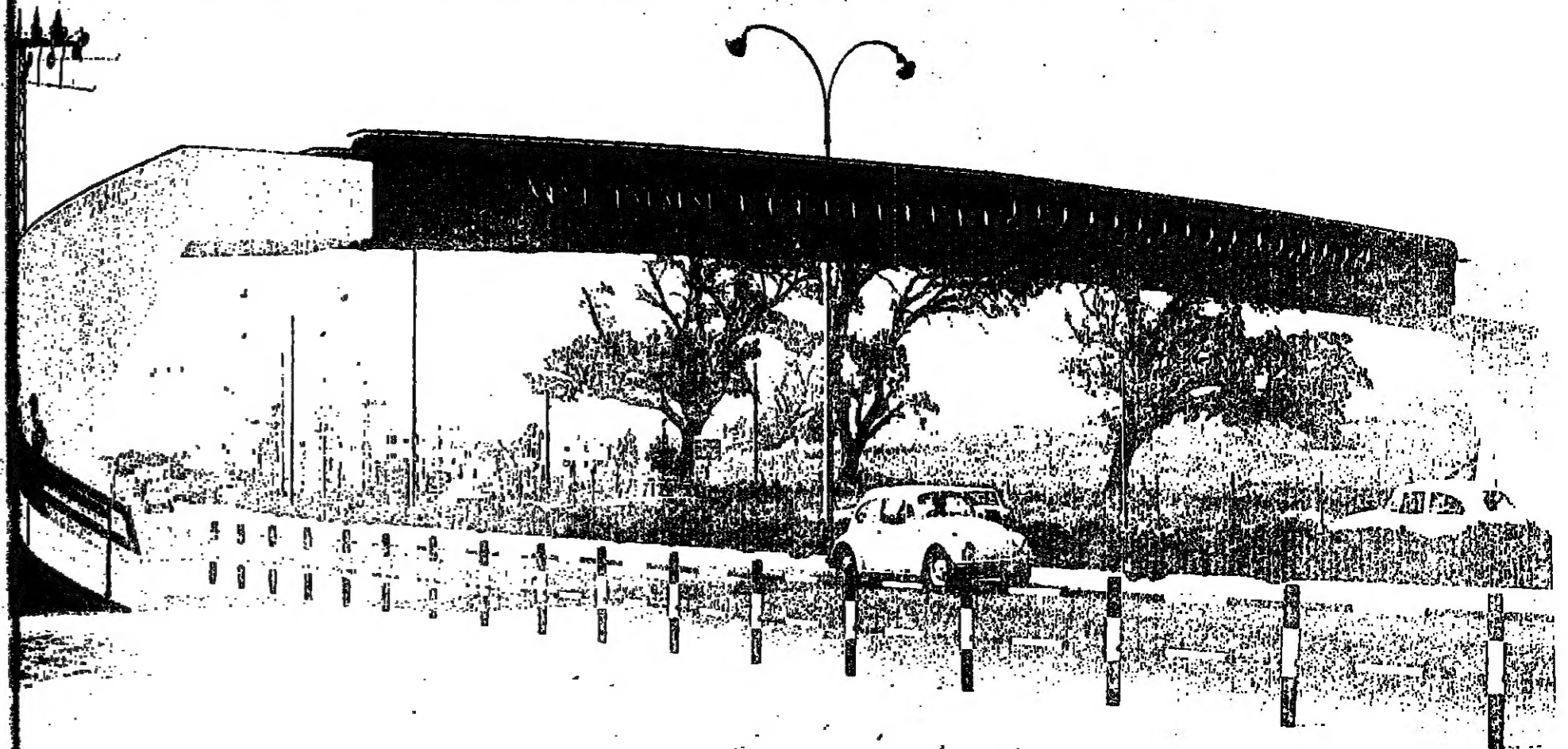


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CAREY

## YAD ELIAHU'S GOLDEN GATE



Blazing the way to Jerusalem from Tel Aviv's Yad Eliahu, this bright, orange-coloured original footbridge is not used very much as yet by the schoolchildren whose limbs it is intended to save, writes Catherine Rosenheimer.

colour is a shiny brilliant orange, its main material fibreglass contrasting effectively with rough white stucco finish of approach stairways. The new bridge spanning Kvish Elishah near the Yad Eliahu has been variously called as "a golden gate to Jerusalem highway," "a technological breakthrough," "a valuable and aesthetic contribution to safety" and even, as "an architectural monstrosity."

A spokesman for the Tel Aviv Municipality claims it to be the first bridge of its kind anywhere in the world constructed with a span of one pre-fabricated section unit. Its cost was extremely reasonable he said. A pedestrian underpass at the same spot would have cost nearly twice the bridge's IL180,000 budget.

Important it is to use it, they continue to short-cut, diving in and out of fast traffic, rather than go to the bother of climbing the stairs up onto the bridge and down again the other side. I wrote a letter to the Municipality a few weeks ago urgently requesting that they attend to this matter; so far I've had no reply.

A spokesman for the Town Engineer's Department who confirmed receipt of Mr. Geron's request, said he felt sure that the matter would be attended to in the near future, "but these things take time."

### Barrier needed

I saw the urgent need for a road barrier during a recent visit to the site as pupils were streaming out of school one afternoon last week. The handsome bridge is regarded as a novel play area, and a fine launching ground for paper darts and water bombs carefully aimed at fellow schoolmates passing underneath.

"Why don't you use the bridge?" I asked a breathless group of schoolchildren who had just made their twice-daily race across the main road. The answer in most cases was a somewhat shamefaced grin. "Just too lazy, I suppose," ventured one teenager.

One thing is clear: many more footbridges—with road barriers—are required in the greater Tel Aviv area, where the tremendous increase in both highway construction and traffic has brought with it many danger spots similar to that in Yad Eliahu, where pedestrians, including schoolchildren, take their lives in their hands each time they have to cross a busy thoroughfare. Encouragingly, the Yad Eliahu footbridge is one of several said to be planned for Tel Aviv.

The Municipality's expressed awareness of this important safety factor is perhaps overdue, but certainly welcome and a sharp contrast to the attitude of the Herzliya Municipality 10 years ago.

In the early 'sixties, Herzliya-on-Sea residents fought a long and hard battle for a footbridge over the Tel Aviv-Haifa highway at Kfar Shmaryahu to enable their children to get to and from schools on either side of the road in safety. It took eight pedestrian fatalities between 1964 and 1965 before a pressure group of local residents headed by Mrs. Feigel Braude could finally convince the authorities of the need for a bridge at a point between Brandy's Elementary School on the east side of the highway and the municipal kindergarten on the West, with hundreds of children crossing each day. Undeterred by the mayor's unwillingness to cooperate, Mrs. Braude appealed to the Knesset's Interior Committee and to the State Comptroller and it was only when the

Department for Public Works found extra funds to subsidise the portion of the IL100,000 budget which the Municipality declined to contribute, that the bridge was finally built.

If the story is ancient history to residents of Herzliya-on-Sea, whose children walk, or even cycle, to school in safety across the footbridge, the number of Tel Aviv parents with cause for concern for their children's safety is still large.

THE new fibreglass footbridge is the first to have been commissioned by Tel Aviv Municipality from Netivei El — a newly formed partnership set up by the Nahshon Civil Engineering Company in conjunction with the Israeli engineering design unit and Professor Yair Tenne, a Technion fibreglass expert.

Only six weeks

Asher Nahshon says. "One of the most remarkable features of the bridge is the unprecedented speed with which we were able to complete it." Once the prototype had been tested and approved in the Technion laboratories, the entire construction of all the bridge's components took just over six weeks. Although in this case the side supports and approach stairways were cast in concrete on the spot, Mr. Nahshon says that, in future, all sections could be pre-fabricated

off-site, speeding up the process still further. "We put up the fibreglass centre span in less than two hours one night, completing the bridge without diverting or disrupting traffic."

On the question of design, he explains that, because of the unusual materials used, it was decided to emphasize the bridge's total contrast to its surroundings rather than attempt to camouflage it — hence the bright colour. He points out that if the bridge were to be generally adopted and more were to be placed at regular intervals along busy thoroughfares, a pleasing design continuity would be created. Looking at the bridge's stark appearance against a flat landscape, his theory makes sense.

The Municipality's stated intention is to construct at least five more footbridges in the near future at spots where schools are sited dangerously close to highways.

A tender for their design and construction is to be issued soon. An aluminium footbridge, another experimental prototype, is shortly to go up by the elementary school on Derech Lod, and another is planned for Rehov Rishpon, close to Afeka.

In this particular case the Municipality is ready and willing to go ahead, but things are being held up because of the objections of a local resident who feels it is too close to his house.



## Christian Comment

The recent publication by the French episcopate of "pastoral directives concerning the attitude of Christians to Jews" is an outstanding event in the religious world. OIKUMENIKOS questions Brother MARCEL JACQUES DUBOIS, Superior of the Dominican St. Isaiah House, in Jerusalem, and lecturer in philosophy at the Hebrew University, on his reactions and those of other Christians in Israel to this document. More general reactions are discussed opposite by our Paris Correspondent JACK MAURICE.

Q. Brother Marcel, what was your reaction when you heard the news of the publication of the document issued by the French bishops?

A. I know that for many people, especially here in Israel, the publication of the text was sensational. It was good news, like an unexpected Passover present. But although it made me very happy, it didn't really surprise me.

Q. Then you were in on the secret?

A. As to the wording itself, no, absolutely not. But the contents of the text did not surprise me because it expresses in a most excellent way the thought of some Catholic theologians here in Israel who are studying these questions. If we had had to compose a similar text we would no doubt have written almost substantially the same thing. Moreover, the text seems to me to represent the opinion of an increasing number of Christians throughout the world. A large number of Catholics come to Israel as pilgrims or visitors and I have the opportunity of meeting them. They are observers of the Jewish scene and witnesses of the vitality of Israel on this earth, and react spontaneously according to the attitude expressed in this document.

To a certain extent, the French Bishops' document is the summing up of a renewal which already exists in Christian minds.

Q. Don't you think that the present document is something new with regard to former theological positions, in particular those of the Vatican Council?

A. The text of the French bishops undoubtedly represents progress, but a progress wished for by the Council itself. The declaration *Nostra Aetate* invited and encouraged further research. The authors of the text state this clearly: "The Council's position must be considered more as a beginning than as a conclusion." The French Bishops rightly consider their work to be in line with the conciliatory declaration. They state that "The Christian conscience has begun a movement which reminds the Church of its Jewish roots" and it is their desire to encourage this movement: "The essential is that it should be begun, that it should reach all levels of Christians and that it should be pursued everywhere with loyalty and energy."

Q. What are the points where you see progress?

A. In the first place, the affirmation that the existence of the Jewish people not only calls upon the Christian conscience, but that it constitutes more for Christians "a fact which can bring them to a better understanding of their faith and bring light on their life." What is particularly important is what is meant here by "Jewish existence." It is a question, of course, of "the actual existence of the Jewish people" but also of "its precarious condition throughout its history, its hope, the tragedies which it has known in the past and above all in modern times, its partial re-assembling in the land of the Bible."

The text specifies a little further on: "Judaism must be regarded by Christians not only as a social and historical reality but, above all, a religious one; not as the relic of a venerable but closed past, but as a living reality throughout time." And what are the signs which manifest to Christians this vitality of the Jewish people and the particular character of its existence? The document of the French bishops answers: "The witness of its collective fidelity to the One God, its zeal to examine the Scriptures to discover, in the light of revelation, the meaning of human life, its search for its own identity among other men, its constant effort to gather together in a reunified community."

I think that a Jew would recognize in these features the characteristics of his identity and his history, the consciousness he has of his particular destiny. The text recalls these things precisely in order to invite the Christian to consider Jewish reality on the level of his faith: "These signs question Christians on what touches the heart of our faith: what is the particular mission of the Jewish people in God's plan?" Never has this question been so solemnly asked, in such clear terms and so directly linked to the very content of the faith.

I see another step in what is said here on the subject of deicide. You may remember the difficulties caused by this word in the discussions of the Council. They finally decided not to include in the text an explicit condemnation of this word when dealing with the culpability of the Jewish people. The French bishops return to this ever-topical question in the paragraph devoted to the way in which Christians ought to speak about the Jewish people. "Let us eliminate forever and fight courageously in all circumstances any caricatured representations unworthy of honourable men." Among the unjust and defamatory ways of presenting the image of the Jew, the text stigmatizes with particular insistence "the insult of deicide Jew, even more dread-

ful by its consequences." Note well that as it is a question of "pastoral directives concerning Christian attitudes towards the Jews," the French bishops did not approach the problem directly from the theological point of view. The document is no less clear as to Christian behaviour: the French bishops intend to ban from the language an expression which seems dangerous to them because of its ambiguity as well as of the tragic resentments of which it has been the cause if not the justification. Moreover, progressing along the line opened by the declaration *Nostra Aetate*, the text specifies that "it is a theological, historical and juridical error to hold the Jewish people indiscriminately guilty of the passion and death of Jesus Christ," and it opportunely recalls the catechism of the Council of Trent: it is sinners, all sinners, you and I, if I may dare say so, who crucified Jesus Christ.

Further, and here is an exceptionally important step, the text so to speak reverses the problem: far from being satisfied with condemning unjust and malevolent caricatures, it invites Christians to consider the Jew according to the truth which appears in the light of faith: "The Jew merits our attention and our esteem, often our admiration, sometimes, it is true, our friendly and fraternal criticism, but always our love. It is perhaps this which has most been lacking and this in which the Christian conscience has been most guilty." The Vatican Council "reproved" the pejorative way of speaking about Jews and Judaism; the directives of the French bishops have taken another step forward: they require a recognition of culpability, which, finally, means an attitude of repentance. In this they imitate Popes John XXIII and Paul VI who have not hesitated to ask pardon of the brothers of the separated churches for faults and errors of the past.

Q. If this is so, why was the text issued by the French episcopate, not drawn up by Rome and published by the Vatican?

A. To answer this question one must refer to the Vatican Council. The Council effectively recognized collegiality, that is to say the authority of the College of the bishops. At the same time it gave a certain freedom to the episcopal conference of local churches. Because of this it is sometimes difficult for the central authority of the Vatican to legislate for all the churches in general. We saw this difficulty at the time of the Vatican Council itself in precisely the issue we are talking about.

The concern for Christians living in Arab countries and the requests of the oriental bishops caused some hesitation among the Council Fathers and that is why certain precautions were not included in the final version of *Nostra Aetate*: some feared their political repercussions in the affairs of the Near East. The document of the French bishops is the fruit of a local initiative. You know that since the Algerian war, with the arrival of Jews from North Africa, the French Jewish community now numbers about 600,000 members. It is the second largest in Europe. In publishing this text, the French bishops were responding to a particular need, that of the present-day Church.

Q. Do you think that the text will have repercussions outside France?

A. Without doubt. One can say this from reading the reactions and comments, and even the misunderstandings and criticisms which it has already aroused here and there in the world. One of the benefits of collegiality to the universal Church is that it creates, from church to church, a sort of osmosis, a living communication. The Church is one, a great living body in which, as St. Paul says: "the parts are one in another." There is no doubt that the text will give matter for reflection to pastors, for example, that the American episcopate, very pragmatic, that the American episcopate, very pragmatic, that the matter of Jewish-Christian relations, warmly welcomed the publication of this text. Moreover, the text is addressed to the French Church. Now, you know that the extent of the French-speaking community is not limited to the frontiers of the "hexagon." It includes, in Western Europe, Belgium, Switzerland, Luxembourg, then Canada, and also in Africa and South America there is a certain number of local churches which work and think in connection with the French episcopate. For instance, at present, most of the liturgical books, not to speak of catechisms and theological works, are published for the group of French speaking churches in general. This is extremely important when it is a question of putting an end to what Julien Isaac, the Jewish interlocutor of John XXIII, called, rightly, the "teaching of contempt."

Q. But you spoke of misunderstandings, and criticisms.

A. Yes. This text touches on so many delicate

# A promise for the whole world

points regarding a problem whose dimensions are so difficult and so painful that such reactions are inevitable. First, there are purely theological reservations. The document puts with benevolence the question of the mission of the Jewish people and of the permanence of its election. Certain theologians are disturbed by this rather new approach. But the strongest reactions concern the political relevance of the text. You must have seen the comments coming from the Arab countries, in particular the reaction of the Algerian bishops. Primarily, the French bishops have been reproached for mixing politics and theology.

The document alludes several times to the gathering of the Jewish people in the land of the Bible. In the passionate exhortation which affects all that touches on the Near East, it was too quickly concluded, with enthusiasm or with bitterness, that the French bishops were proposing a theological justification of Zionism. Their document was seen as an injustice, and even as contempt for the Palestinian cause. They were accused of using the Bible improperly in a political sense. I am afraid that many cases those who reprove the political consequences of a theology, reject it finally because it is not in the line of their politics. Actually, a complex and attentive reading of the text shows a determination for justice and equilibrium which forbids any simplistic or unilateral interpretation. Certainly, it is clearly affirmed: "Beyond the legitimate diversity of political options, the universal conscience cannot refuse to the Jewish people, which has undergone so many vicissitudes in the course of its history, the right and the means for a political existence among the nations." It is to be noted, however, that Israel is not mentioned as a state but that Zionism is not named. Above all, the authors of the text are very conscious of the extreme complexity of the problem and they want to put the document in its full context: "It is actually more difficult than ever to make a serene theological judgment on the movement of the return of the Jewish people to 'its land'."

Bearing this in mind, it is easier to discern the true intention of the document. The French bishops ask their faithful to become aware of what a return to Jerusalem means to the Jewish spirit, and in questioning themselves on the significance of this return, to be aware of the gift freely made to the people as Christians, the gift of a land in which it was called to be an Israel of a land in which it was called to be a united people. Thenceforth, Christians "must take account of the interpretation given to their religious heritage around Jerusalem by the Jews who, in the name of their faith, consider it a benediction." Is there, in that, as some have said, an injustice, a unilateral option? Is it not rather the recalling of an aspect of justice that certain Christians have too often forgotten in debates and judgments on Israel and on Zionism?

We have to recognize that on this precise point, the text takes a courageous and decisive position. It in no way denies the Arab cause; on the contrary, it dramatically recalls it: "This right and the possibility of existence can no longer be refused by the nations to those who, in the wake of local conflicts resulting from this return, are now victims of seriously unjust situations." Far more, it recognizes that "by this return and its repercussions, justice is put to the test. On the political plane, there is a confrontation of the diverse demands of justice." Thus, without assigning responsibility and condemning no one, the document of the French bishops invites Catholics to understand that at the origin of the Near East conflict there is, in truth, a conflict between two justities. It desires peace for Jerusalem and it sees in its realization the sign and the pledge of peace for all men.

What then is so offensive in such a position, that it should have aroused in some, reactions near to scandal? Recalling the aspirations of the Jewish soul and its attachment to Zion? It is precisely this reminder which seemed to the bishops especially urgent. There is actually in France, in some Christian circles, a political anti-Zionism of which the arguments and slogans recall those of traditional anti-Semitism. The purpose of the document is to react against this stream of malevolence.

Q. What is, in your opinion, the principal impact of this document?

A. Essentially this: a pressing demand is made upon the Christian conscience to discover in its own image features received from its Jewish roots. This, of course, implies knowing and respecting the original values of Judaism, too often ignored or misunderstood by Christians.

It is by no means a question of purely theoretical study but far more, a discovery which concerns the very progress of Christian life: "Christians, even if only for their own sake, must acquire a true and living knowledge of the Jewish tradition." Much more, the text wishes "that all Christians, and more, to understand the Jew as he understands himself, instead of judging him according to their own way of thinking." Christians are thus asked to discover Jewish subjectivity.

We must rejoice that an increasing number of Christians, priests, and students of religion come to this country to make such a return to the source. It is here, without any doubt, that Jews and Christians can meet one another, according to the wish with which the document concludes: "in a single movement of hope which will be a promise for all the earth."

By JACK MAURICE

Paris Correspondent

PARIS.

It is inevitable that the

French bishops' recent do-

ctrine on relations between

and Jews should have

drawn off a wave of contro-

versy from Paris to Damascus

and the Vatican palace. Against

the background of the Middle

East, it was unlikely that

the French bishops would ac-

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Recognition of Israel was not written into the document, but the committee's president, Bishop Leon-Arthur Elchinger, who is Bishop of Strasbourg, said in the French radio: "These orientations represent an implicit recognition of the State of Israel by the Christians." However he added: "Resurrection *de facto* of the State of Israel by Christians is a land of asylum for the Jews in no way means approving la-

rael policy. We simply hope that the land of the Bible will one day become a land of reconciliation between Jews, Christians and Moslems."

The Arabs' hostile reception of the bishops' statement contrasted with their acclaim for the Vatican's mealy-mouthed reaction to the document. In Damascus, the heads of the Catholic community who follow the Oriental rite urged their French brethren to

"withdraw this document" and condemned it as an "open recognition of Israeli presence in the land of Palestine." Complimenting the Holy See on its unenthusiastic reception of the French bishops' efforts, the Lebanese and Egyptian embassies said: "This statement happily contrasts with the ambiguity of the French episcopal document which, while claiming to confine itself to strictly religious matters, was in fact an apology for Zionism and in-fused on an alleged right to a refusal to outlaw the death penalty, is unlikely to be satisfied by the short shrift given to the well-argued defence by the French bishops of Jewish rights."

with the problem of making up their own minds. Before the first Vatican Council it was sufficient for Rome to speak in order for most Catholics to determine what they would believe. But now that the Council has endowed the local churches with a new autonomy, the rulings of the Vatican are no longer accepted without challenge. The ordinary Catholic, already baffled by the contradiction between the Papacy's condemnation of abortion and its refusal to outlaw the death penalty, is unlikely to be satisfied by the short shrift given to the well-argued defence by the French bishops of Jewish rights.

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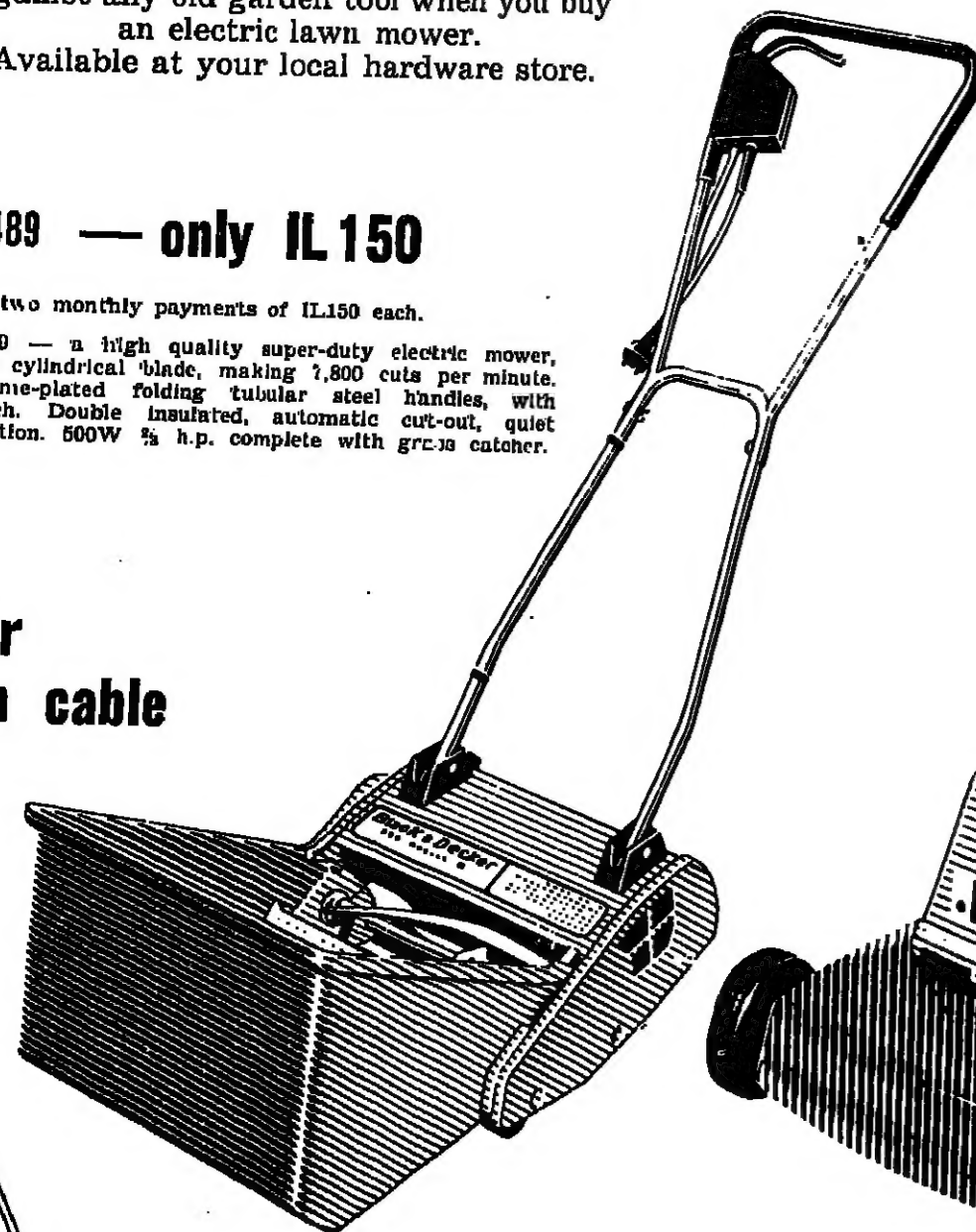
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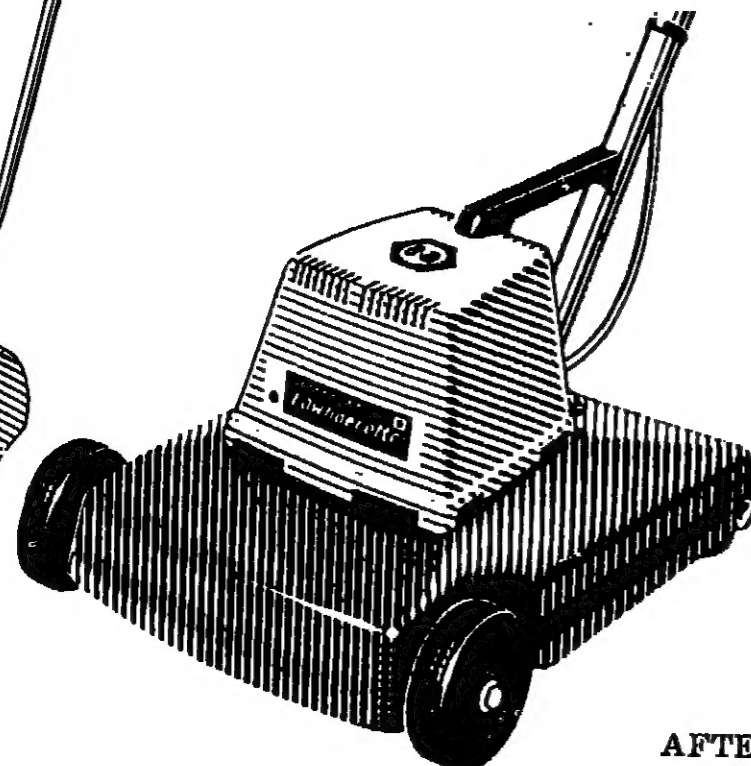
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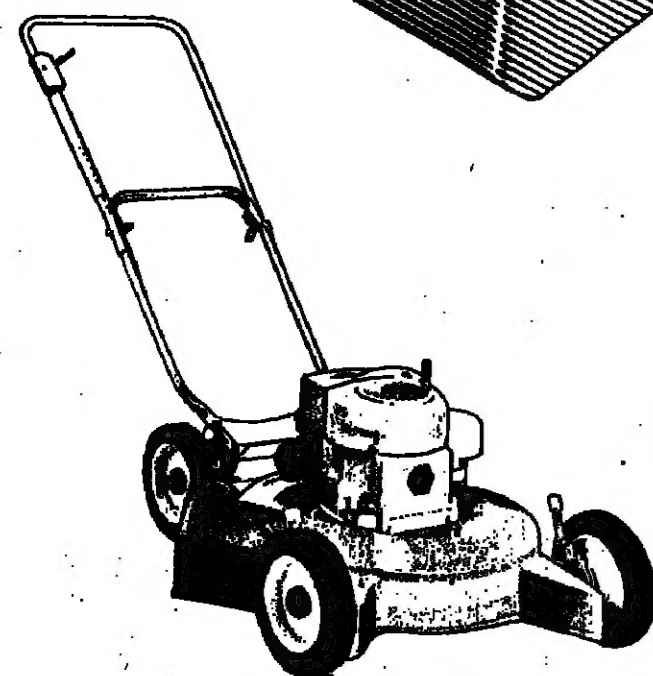
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## Action and prayer

The two traditional Jewish attitudes to a hostile world — action and prayer — are both indispensable, says playwright and humanist Eugene Ionesco in the following

address, delivered on April 25 on accepting the Jerusalem Prize for his "contribution to the idea of the freedom of the individual in society."



Every time I visit Israel I feel that I am recovering here on Earth, alive in the depths of all of us, and which we should like to regain and re-establish. What is Marxism if not Messianism? Marx was himself a son of the Messianic people. Another atheist, Freud, nevertheless seems to me to have been a kind of wise Rabbi, a connoisseur of the human soul and a healer of its maladies. Marx, Freud, Husserl, Einstein, Trotsky are the masters of the thought, of the science and politics of the modern world, and the Jewish sect of Christians, that little sect, has conquered half the universe. When one is not

ing history, beyond history, is in fact the Biblical myth of Paradise on Earth, alive in the depths of all of us, and which we should like to regain and re-establish. What is Marxism if not Messianism? Marx was himself a son of the Messianic people. Another atheist, Freud, nevertheless seems to me to have been a kind of wise Rabbi, a connoisseur of the human soul and a healer of its maladies. Marx, Freud, Husserl, Einstein, Trotsky are the masters of the thought, of the science and politics of the modern world, and the Jewish sect of Christians, that little sect, has conquered half the universe. When one is not

a Jew, when one is not a Christian, one is a Marxist in the rest of the world, a voluntary or involuntary heir to a Judeo-Christian mythology: the Messiah is at the door; at any moment the world might renew itself; at any moment the miracle is possible which might transfigure the world, transmute pain to joy, hate to love, bondage to liberty. I love the Jewish people. And I am proud and happy to receive the Jerusalem Prize, the prize of freedom. The time has not yet arrived to award the prize of love. Alas, from one end of the world

to the other hate rages, with killings, massacres, genocides. We all have blood on our hands, the blood of our enemies, of our brothers, of our brother-enemies. The idea of freedom is perhaps Jewish. The idea of love is also quite Christian. But love is not realized on earth; it is Utopian. I believe in this Utopia. I believe that one day we will no longer be slaves to this monstrous, enormous, universal detestation and that, perhaps next year, we will all live in a Jerusalem of reconciliation, of freedom, of love.

It is because there are children in arms a few kilometres from here or in the desert. I admire the Jewish People; they are not a people of demigods, they are not a people of supermen, they are a people of human beings — and I sense the beauty of this word. I love the Jews, warriors by necessity, military but not militarist.

There are two attitudes, two orientations among the Jews, very old ones. There is the one which to the questions, "Should something be done? Does action make any sense?" replies by action. And there are those who pray and address themselves to the invisible face of sleep peacefully in my hotel, if I God, I believe that both traditions was able to dine peacefully today, are indispensable.

## Fighters in a righteous war

by H.E. Blumenthal

וְיָשִׁיעַ יְהֹוָה מִיָּדוּם (Reviving the Lips of the Sleeping). In memory of Dov Ettinger. Jerusalem. Boys Press, 287 pp.

Two years ago, Dov Ettinger fell in battle with terrorists in the Hebron Hills. An outstanding officer as well as an outstanding scholar, he died at the early age of 22. Now, about 18 months later, his family has joined with Dov's family in publishing a memorial in his honor. The book has three sections. The first is Dov's own contribution to the

forces makes a systematic and partly original contribution by proving the term "eved" (slave) is a hired man under a time-contract but otherwise enjoying all civil rights.

Rabbi Goren brings ample evidence from the Prophets and, mainly, the Jerusalem Talmud about the fundamentality in Judaism of human freedom, so that imprisonment is unknown in Torah law.

The third section contains 10 thought-provoking articles related to Dov's own article on "Massei Nefesh" — dedication in thought and deed. Rabbi Adin Steinsaltz contributes a contemporary interpretation of the Jewish concept of martyrdom, extending it to cover all Jews — religious or otherwise — who die for their nation.

There follow reminiscences and letters from Dov's friends and members of his family.

Altogether, this is a truly fitting tribute to the memory of a heroic young fighter for the soul and soil of our country.

MISHPAT HAMILHAMA  
מִשְׁפַּט הַמִּלְחָמָה (Laws of Warfare)  
by S. Arieli. Jerusalem, Rubin Mass. 175 pp.

THIS is a first attempt to summarize questions of warfare, army recruitment, conquest, treatment of prisoners in the light of Rabbinic literature, as if they were to apply to present-day conditions. As such alone it is a pioneer work. The author discusses recruitment to and retirement from military service, with a special chapter on deferment for yeshiva students. Basing himself on the Mishna: "...but if war is religiously enjoined all have to go including the bridegroom from his chamber and the bride from the Chuppah..." (Sota IV:2), Arieli investigates thoroughly the opinions of Radvaz and Malmonides on this issue, concluding that women have to render national service. The final chapter is aimed at clarifying the need for restoring the authentic borders of Israel which by reconquest have again assumed the sanctity of Eretz Yisrael.

## Two prayers for Memorial Day

A Poem by William Freedman

Because it is written it is said,  
when the holy man, cradled in prayer,  
closed his gifted eyes against the last  
slant of sundust from the world, rising  
on the hollow bones of his relief  
to heaven, he saw,  
when his stored eyes fell open,  
like lids of all first morning,  
curled above his prayerbook like a question,  
ghost in creased white gown of penitent skin,  
God,  
eyes fallen to the bottom of things,  
caught in the web of flesh-soft fingers,  
and not, despite his need, his right,  
resting no but lips slow and  
dry as dunes, hunger,  
body rocked like generations,  
praying,  
words scraped from the root of the Word,  
shaped in the suit of His throat,  
offered

(through the fingers of all flesh  
the stuff of seas  
remembering).

The rabbi, some commentators say,  
despite his ransom eyes,  
could not take part.  
What is written is silent in relief.  
What is written is said because believed.  
Say with me now, dust in the sun,

יְהוָה יִרְחֹק שְׂמֵיךָ רַבָּא  
שְׁמַע דְּיִבְרָא כְּרוֹתֵיךָ  
וְיִמְלִיךְ מַלְכוּתֵךָ בְּיָמֵינוּ וּבְיָמֵיכֶם  
וּבְיָמֵי דְכָל בֵּית יִשְׂרָאֵל  
כְּעֹלָא וְכוּן קָרִיב  
וּמְכֻרָא אִמָּן.

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# Appointed to oversee their own people's destruction

WE have long waited for this book. Ever since the fierce discussion broke out about the Jewish councils' role during the fatal period of the Nazis' deliberate destruction of the European Jewry, we have known that we are in need of a thorough scientific investigation of the activities of these institutions that led, as it were, to the doom of the Jewish people. At last, we have — as we are told on the book's dustjacket — an "objective analysis of the 'self-government' imposed on Jews by Nazi occupiers."

It is no accident that the problem of the councils became the focus of an inner Jewish agony following the Holocaust. They represented the link to pre-Nazi organized Jewish community life, and they were the link between the Jewish masses, struggling for life in ignorance of what the future held for them, and the Nazi masters knowingly driving at their annihilation.

## Moral and historical

In the first instance our problem is historical; in the second, it is at once a political and moral one. As to the historical question, Trunk's answer is clearcut:

"In the first place (no conclusions) it should be mentioned that the councils were not established in a social vacuum. There were instances where the councils came about on the initiative of prewar community leaders and other people active in civil work (according to a special poll 43 per cent of 740 council members investigated). It follows from our study that the phenomenon of the Jewish councils should be discussed in the framework of Jewish history, and not as a unique and queer episode."

Still, the Nazis modelled the Judenrat and its functions according to the task they allotted to it, and the author points out that already in April, 1933 "the Judenrat was envisaged as a compulsory organization of Jews in Germany functioning to carry out orders of the authorities." (This stage was reached in Germany during the year before the outbreak of the war.)

As far as the political functions of the councils are concerned, the Jewish concept was diametrically opposed to that of the Germans. While the Jews tried to turn the Judenrat into an institution of preservation, the Germans meant it as an instrument of destruction. This "misunderstanding" was deliberately fostered by German propaganda.

One of the most perplexing and controversial chapters of the Holocaust is the role of the Judenraete — the German-appointed Jewish community councils — in what happened in Hitler Europe, some writers seeing these councils as the Jewish people's

agent of its own destruction. Now an American Jewish historian, ISAIAH TRUNK, has published the first systematic study of the subject. It is discussed here by Dr. LENI YAHIL of Jerusalem, herself a Holocaust historian.

Trunk quotes Hans Frank, the Governor of the German Government-General in occupied Poland, who wrote on July 21, 1940, in the official German newspaper in Cracow, the seat of the Government General, that the Judenrat's task is "to take care of the life necessities of the Jewish segment of the population."

Partial local successes in the endeavour to alleviate the difficult conditions of Jewish life perpetuated the illusion of the councils' constructive function in spite of constant harassment and humiliation. In spite of the worsening of the objective situation, when the "misunderstanding" was cleared up by the deportations to the death camps the moral issue evolved in all its gruesome nakedness. Accordingly, Trunk treats his subject in terms of two major periods: that before the mass deportations, starting in 1942, and the period following.

On the whole, Trunk's method is not merely that of historical description. In the preface he emphasizes that the councils cannot be analyzed in general terms. He stresses that "we deal here with people of diverse socio-psychological backgrounds variously reacting to similar situations. The researcher has to beware of the temptation to simplify or generalize." The ghettos, though similar, "were far from homogeneous in their internal, demographic, and economic structures. Nor were the history and traditions of their communities similar, and neither was their geographical position identical."

The study deals with 405 Jewish settlements with councils in operation in the German-occupied areas from the previous German border to the areas of the Soviet Union, inhabited in 1939 by about 5½ million Jews. An enormous amount of archival material as well as material in print, accumulated in Poland, Israel, the U.S. and Germany, has been utilized. In addition, temporary and postwar reports and

"Judenrat, the Jewish Councils in Eastern Europe under Nazi Occupation" (Introduction by Dr. Jacob Robinson, with illustrations, tables, appendices, notes and indexes, N.Y., Macmillan, 664 pp., \$14.95).

official German documents have been scrutinized and critically evaluated. A special source was the material collected in questionnaires, filled out by 740 former council members and more than 100 former Jewish policemen in 99 ghettos of all sizes in different areas. They were asked to provide not only personal information about themselves but also evaluation of the discussed personalities. It is interesting that among 57 persons evaluated in several questionnaires, contradictory statements were received about only three of them. In 50 cases, the evaluations were unanimous in both the positive (40 persons) and the negative (10 persons) characteristics.

## Rich information

This wealth of information (Trunk calls it "limited") is divided according to topics, providing us with a sort of "handbook" on the subject of Judenrat. The book's 21 chapters are organized schematically: Chapters 1-4 deal with the initial and basic organization of the Judenrat; chapters 5-10 describe the internal Jewish situation under the occupation with which the councils dealt ("economic," "public welfare," "medical aid," "administration," "judicial and police duties," "religion, education and cultural activities," "finances"); chapters 11-18 show the different aspects of the precarious situation of the Jewish councils between the Jewish population and the German authorities; chapters 17-19 focus on the crucial inner Jewish conflicts ("attitude towards physical resistance," "the ghetto police," "opposition to the Councils and the police"); chapter 20 summarizes post-war trials, and chapter 21 the conclusions. Every section or chapter treats a number of locales, sometimes to show the similarity and sometimes stressing the differences. It is natural that the big ghettos — Warsaw, Lodz, Lublin, Cracow, Bialystok, Vilna, Kaunas (Kovno) — stand out — but also a smaller place like Siauliai (Shavil) in Lithuania is mentioned not fewer than 28 times because of several special features in its history. But there is no coherent, comprehensive story of any single ghetto, big or small.

It may be that the lay reader or the historian will deplore the fact that nowhere is he shown the situation in all its catastrophic dimensions and tragic depth, by means of a running history of some particular locale, and its Judenrat. What the reader gets is an insight into a disabolic network in which the people held responsible became so entangled that the best among them no longer knew how to extricate themselves, except by committing suicide or letting themselves be murdered by their enemies. This insoluble situation was exemplified by the great fluctuations in the councils' membership, which usually

was characterized by "negative selection": "The moral and civic qualifications of new Council members (or of those old members who were left to continue) were not usually high."

According to the questionnaire sample, 53.2 per cent of the council members perished (a German euphemism — one of many — for deportation to the death camps), whereas 25.5 per cent had been killed prior to this period; 3.2 per cent committed suicide; and 11.9 per cent survived.

The problems of the council members' political actions as well as of their moral standards have to be analyzed and evaluated on the background of the German administration. German rule over the Jews is characterized by what Trunk, following Dr. Jacob Robinson, calls "a chaotic polyarchic system." The constant, unrestrained rivalry between the German army, the SS and the civil administration — to mention only the main factors — provided the council leaders with opportunities to achieve at least temporary remedies — postponement of harsh measures and the like.

These tactics, described at length by Trunk, also proved to be the undoing of the Jewish councils, because they also served as a trap — one of the many the Germans used to deceive the Jews — into which they fell easily. This whole system was based mainly on the Germans' boundless greed.

## Hard to evaluate

Spoliation — the major device of German policy toward the Jews before the destruction — was carried out on two levels: the institutional and the private. The institutional consisted of confiscation of all kinds of Jewish property, liquidation and immovables, including the blockading of community accounts, the stringent collection of old taxes, the imposition of new taxes, and the collection of payments for forced labour which the councils were required to provide.

The chapters about "Finances," containing examples of Council budgets, gives us a notion of the un-

surmountable problems the councils were faced with.

Still, economic evaluation is difficult, because there is no stick for the real value of the time of the same monetary unit. Polish zlotys, German marks, Russian rubles, and Trunk does even try to give an approximate equivalent in dollars. A reader is not familiar with the monetary situation would have in need of an explanatory note in that respect.

On the private level, of course, we are dealing with bribes, with individuals to officials as well as to lay people. Here we can make wild guesses at the amounts, which will always sound fantastic.

One of the most frequent and most controversial devices used by the Councils was "rescue work." Trunk writes: "The practical implementation of this strategy stemmed from the assumption that the Jews within and outside the ghettos for the benefit of the war industry could serve as a basis for survival, or at least a reprieve from extermination. Some of the controversial 'dictators' in the ghettos built rule — and their hope — as a device. It was here that the special differentiation in the ghettos found one of its striking examples because the well-to-do among inmates freed themselves from forced labour — by means of 'sachson money'."

Here I have been able to do no more than a glimpse into the labyrinth — institutional, personal, political, moral — described in the book, every fact meticulously noted. Unfortunately, the book lacks a systematic bibliography.

It was Trunk's aim, in his words, "to give an objective history of the Councils, based on unbiased documentation. It is not my intention to pass judgment either way as to the institutions, but to try to dig deep into the entire story, into the internal and external factors and conditions into the motivations and the results of their activity."

We now have a survey impossible to any one seeking a guide through the labyrinth. The book has just received the American National Book Award for History. But, this is not the end of the research into the tragic fate of the Jewish councils, nor even the end of the many different questions in which people were involved in preparing their communities and their own destruction.



A "Jewish" tramcar in the Warsaw Ghetto; public transport among the services run by the Judenrat in the Ghetto.

# A fanatic at home

Reviewed by Matthew Nesvicky

Translated from the Hebrew by Dvora Omer, Jewish Publication Society, 199 pp.

What things be? A historical novel about a lexiconographer who holds the interests of children, the subject is Dvora Omer.

But is all the more relevant when you consider that the novel is not a very happy one. We are, through the eyes of his son, Ben-Zion, that it was one of the father of modern Hebrew literature to be the father of a growing boy.

Ben-Zion's father, a lawyer, was a man of his people, a man who was called "the first Hebrew" and who suffered poverty, a man who was a man of his people, a man who was a man of his people, a man who was a man of his people.

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# Important — and readable — work on Zionist history

It takes courage, immense research and much insight to write a history of such a far-flung complicated movement as the Zionist movement. Professor Laqueur has all these, and brings them to bear in a flowing style which makes this book big, important and readable.

Arduous, sometimes dangerous, is the task of selectivity; there lies the need for courage. The author sets out in his preface the terms he sought to impose on himself: to "concentrate on what he considered the main lines of development."

The problem in a work of such a nature is how, first of all, to approach it; should it be a running chronicle, a recounting and ordering of events in narrative fashion by years, or cut across the time barrier and arrange the material analytically by subject matter? The author has found a good balance between the two. Essentially, though pursuing the line of chronological progress, Prof. Laqueur has taken the mainstream of issues, particularly in the middle section of the book, and traced their ideological and practical evolution and impact.

The clash between Jewish and Arab nationalism in this country is provocatively entitled "The Unseen Question." In the author's judgment, "it is one of the tragic ironies of the history of Zionism that those who wanted close relations with the Arabs, contributed, albeit unwittingly, to the sharpening of the conflict."

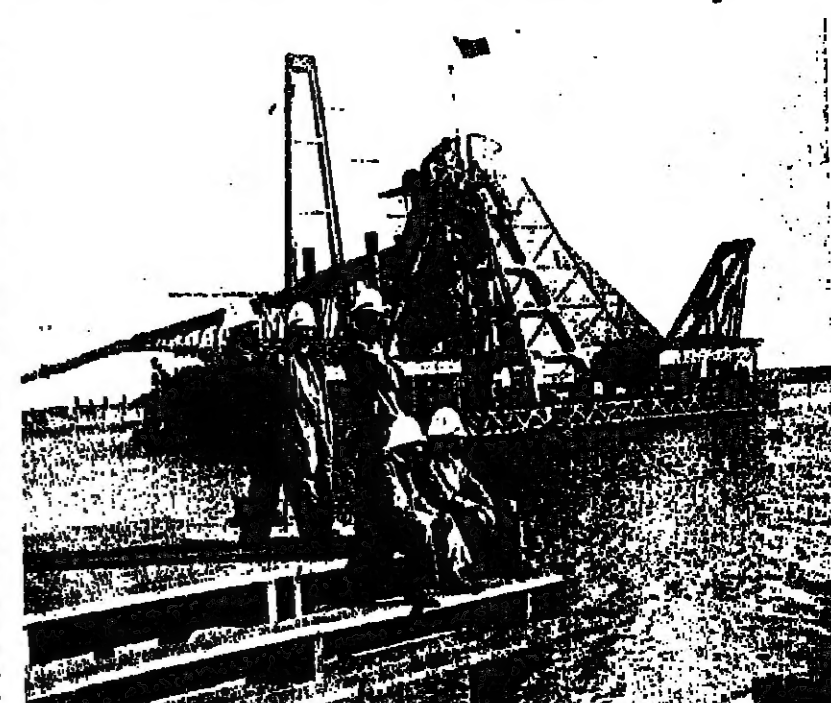
Two examples are brought in this context: land purchases near Tiberias at the turn of the century by Haim Kalmayevsky, who was one of the leaders in attempts for Arab-Jewish reconciliation, and the pacifist Hapoor Hatzair's opposition to the hiring of Arabs by Jewish landowners and the members' fanatic and heroic determination to work the land themselves. Both led to an Arab sense of loss of land and of work opportunities. And both seem to be telling us that intentions don't count but hard facts.

No matter with what gentleness a policy towards the Arabs was conducted, the two nationalisms were indeed irreconcilable. For, later, the Arabs benefited from the increased economic activity generated by the Jews, but "the economic aspect of the conflict was hardly ever of decisive importance."

The sense of loss, frustration and fear have framed the Arab reaction to Zionism far beyond the redeeming factor of better living conditions. Mr. Ben-Gurion had a rude awakening from the prevailing assumption that Zionism would be a blessing to the Arabs when Musa al Alami told him, in 1934, that "he (Alami) would prefer the land to remain poor and desolate even for another hundred years, until the Arabs themselves were capable of developing it and making it flower, and I felt that as a patriotic Arab he had every right to this view."

## Mapai pragmatism

Prof. Laqueur's chapter on the Zionist Left is called "Building a New Society." It is a fine capsule of Labour Zionist thought and accomplishments, written with considerable sympathy for this point of view. It is interesting to note how even in its early years, the Labour Zionists in Eretz Israel developed a Yishuv-centred stress on practical affairs and construction which sharpened the rift between it and their more ideological comrades in the Diaspora. It is this pragmatism, according to Laqueur, which made the "state" party, and though devoted to "Zionism and Jewish Orthodoxy," in this context of criticism, there are other fragmentary references to the Mizrahi here and there through the book. In other words, in this chapter Prof. Laqueur



Herzl (arms folded) with members of the al-Arish commission at the Suez Canal in March, 1903. (By Courtesy Zionist Central Archives)

A HISTORY OF ZIONISM by Walter Laqueur, London, Weidenfeld and Nicolson, xvi + 616 pp. Illustrations, Bibliography, £6.50.

Reviewed by Avraham Avichai

reveals a number of basic choices which demonstrate his fields of interest. He is involved to a great extent in the history of ideas, and consequently is particularly challenged by liberalism and even more by socialism and Marxism. The entire development of Orthodox religious Zionism is sketched, and, almost as a concomitant of this, the names of East European Jewry are seen as shadows, not as the breeding ground for a battle of ideas and organization which reached its peak between the two world wars. It is to be hoped that in a future edition, the author will broaden the scope from the Central European intellectual history to a somewhat larger and no less important canvas.

## Solid thesis

In the first two parts of the book, Prof. Laqueur deals with early Zionism and then with basic issues discussed above. The third part is essentially a political history of Zionism and its antagonists locked in combat between World War I and 1948, leading to Israel's creation. This is an invaluable and compact review. It is followed by a conclusion, which presents 13 theses on Zionism.

Methodologically, this is an interesting attempt to balance narrative history with analysis. The analysis sometimes is based on post-1948 developments, creating a somewhat confusing frame of reference. The theses are solid and provoking, and one or two may seem controversial. They are the capstone on an important and serious contribution to recent Jewish and world history. In this sense, the book will obviously become required reading in major universities everywhere.

There is another use to which it should be put. In the days of limited ally, potential olim were required to pass an examination in Zionist history. All too often, following the almost demeaning scramble to get more Western olim, newcomers arrive unarmed by anything more than their own ahymal ignorance of what preceded them. They thus may easily fall prey to various political lies. Americans of the Left tend to see the Middle East as an out-of-shape reflection of the Vietnam issue; newcomers of the Right often swallow the Jewish Defence League's super-nationalist nonsense. If examinations for new immigrants should ever be reinstated, Prof. Laqueur's book will be among the two or three which doubtless will be required.

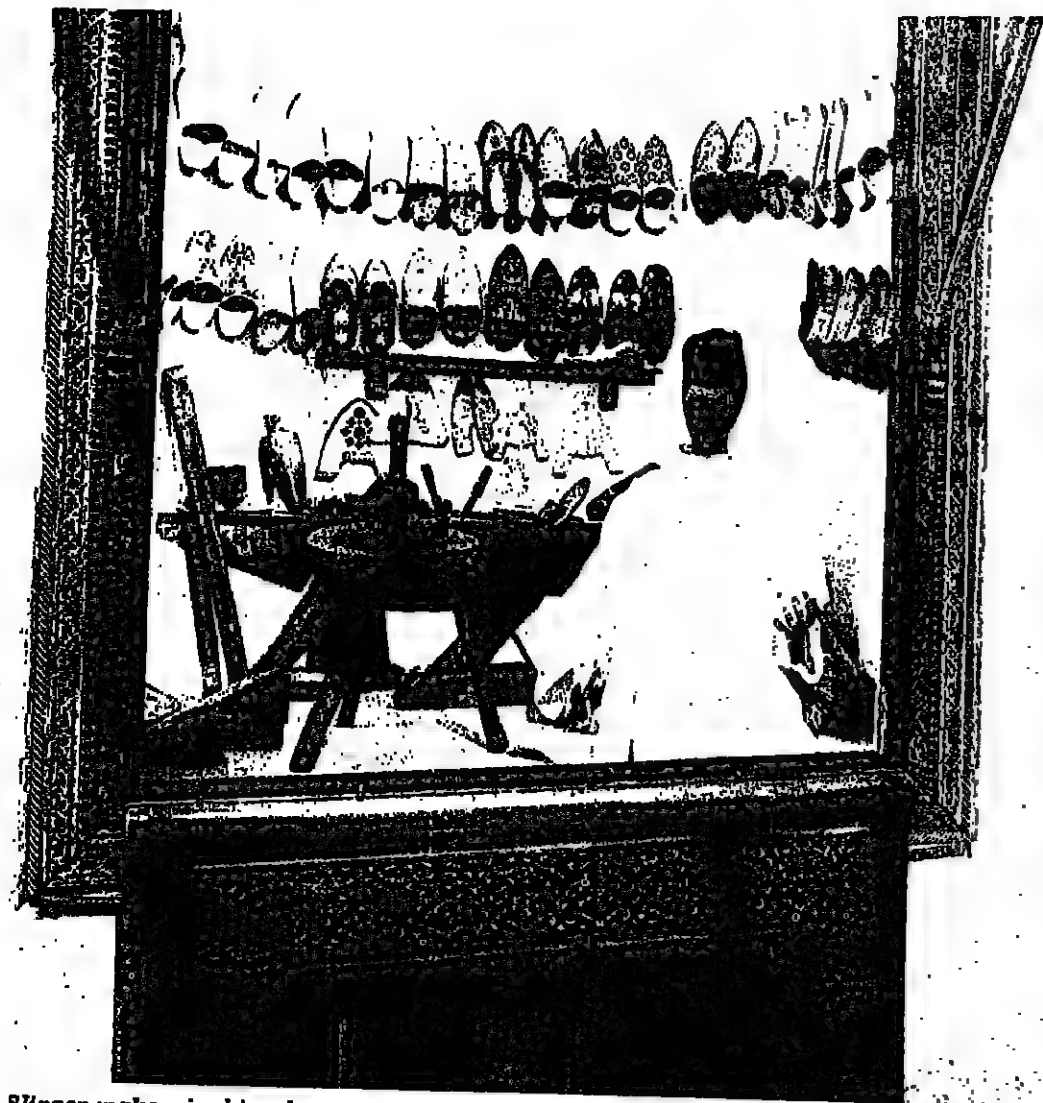
Dr. Avi-hai, Vice-President of the Hebrew University's School for Overseas Students, is author of a forthcoming book on David Ben-Gurion.

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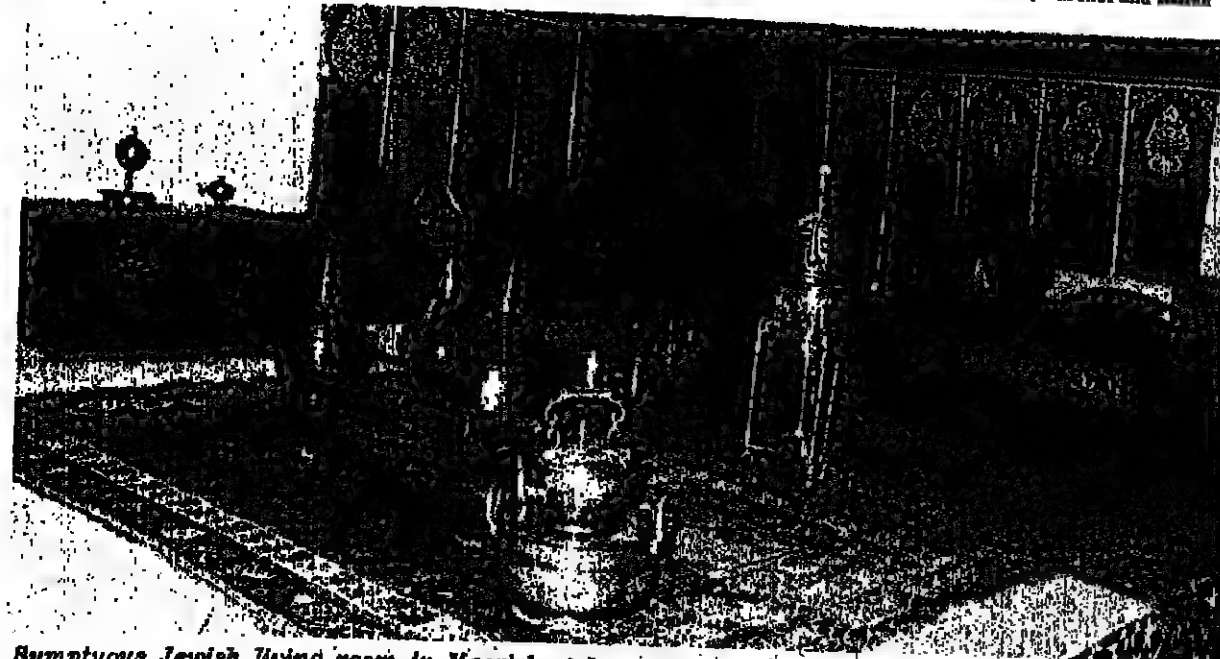




Slipper-maker in his shop, part of a street of Jewish craftsmen in the "Mellah."



Spinner of wool and threads in the Mellah. This part of the Israel Museum exhibit was imported from Amsterdam's Royal Tropical Institute.



Sumptuous Jewish living room in Moorish style recreated at the Israel Museum shows love of opulence. Brass and copper utensils are set off by rich carpets and painted wooden chests of great beauty. Cushions are also made of leather.

# JEWISH LIFE IN MOROCCO



Chalice from the 15th century was used by Jews when they prayed.

by Meir Ronnen

THE massive ethnological show entitled "Jewish Life in Morocco" is the biggest exhibition ever mounted at the Israel Museum. It is also marvellously entertaining; the re-creation of a street of Jewish artisans is a high point. But the show raises a number of provocative questions. Some are answered in the Hebrew catalogue, but this will not be available for another month or so and the French edition months after that. (There is no English version nor English captions).

The show is divided into four main sections. Upstairs, as you enter, the large Spertus Gallery is filled with an essentially didactic presentation of Jewish and community aspects, though the social side is rather weak, despite a plethora of photographs from town and country and a number of fascinating documents. The religious part of it, mostly traditional Judaism, is very fine and includes synagogue art and aspects of the "cycle of life": birth, circumcision, marriage, divorce, burial and the celebration of the Jewish festivals.

Next door, in the Museum's Library foyer, is a show of 19th century paintings and drawings by French artists that depict the life of the Jews or which illustrate Jewish Moroccan legends. Directly below, in the Goldman-Schwartz gallery, a section devoted to home furnishings, costumes, carpets and jewellery provides a sumptuous feast for the eye. Here the presentation is aesthetic and not didactic (although it could have been also didactic had the Museum been able to provide the means and wherewithal for the research). The home depicted is one, needless to say, of the well-to-do.

Finally, in the Youth Wing, is the superb reconstruction of a street of Jewish artisans in the Mellah: slipper-makers, gunsmith, jeweller, carpenter, copper-smith, blacksmith, scribe. The tools and antiques are superb.

Faced with all these delights and riches, two questions arise: where has the community been hiding all these treasures? And is this all Moroccan Jewish art? The answers are disappointing.

Firstly, a great deal of the show has been imported from ethnological museums in France, Sweden and Amsterdam. The entire craftsmen's street

for instance, was part of the 19th century exhibit at the Royal Tropical Institute. The collectors here are Jewish, and many of the items are of the 19th century, many of them taken by the school, who lived in France.

Secondly, the cultural indicators are weak. The criterion for the facts was that it is true, of fine craftsmanship and that they depict the life of the Jews. The beautiful pictures, shanties and the typically Jewish famous Berber were involved in some ten per cent, by the origin. Neither the brocade map of the making of the brocade was Moroccan.

Essentially, the art and sometimes over into the facts: the Moroccan turns up even in even have been in memory of the Jewish community.

As a matter of fact, the Jewish community is a vast and visually rewarding show. The beautiful Jewish ritual objects tally in use with all the ritual objects of the Ashkenazi, Sephardi and thus testify to the unity of the Jewish people. Finally, the Islamic aspects of the Jewish community can take pride



Women from the 15th century were Jews when they lived.

The "Great Dress" at left in the photograph above, has a skirt that is 15th century Spanish in origin. The brocade is worked from silver and gold threads and attached to the surface of the skirt. Used exclusively by Morocco's Jewesses, it was made for weddings and worn thereafter on festive occasions; it has not survived anywhere in Spain. At right below is an old photograph of a Jewess in a festive dress that is clearly Berber in origin.



Embroidered prayer shawl holder dates from the 19th century and shows the influence of classical symmetrical decoration.









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## PLAIN AND SIMPLE

BY  
ODED



By Catherine Rosenheimer  
Jerusalem Post Fashion Reporter

DESIGNER Oded Pro-  
 ducer is happy about the  
 fashion is taking for the  
 Spring and Summer  
 first time in years that  
 have been styles which are  
 this and simple," he  
 adding that "let's face it,  
 the main does not pro-  
 duce own fashion looks -  
 follow the lines of Paris -  
 this time there simply are  
 lines to follow."

Dress and jacket outfits as  
 well as lots of suits with A-line  
 skirts, long or short sleeved  
 jackets - the latter to be worn  
 on their own or topping volles  
 blouses in contrasting colours or  
 patterns. For example: a yellow  
 linen suit with blue top stitching,  
 trim short sleeved jacket and  
 well-tailored blue shirt sleeves  
 and collar peeking out from the  
 jacket.

Dress and jacket combinations  
 include dark brown with beige,  
 blue with red or black with  
 orange, all the jackets made  
 "fake reversible" with lapels,  
 pocket flaps and facings lined  
 in contrast colour. For high  
 Summer wear, there is a wide  
 range of long skirts with sleeve-

less shirt style short tops often  
 tying with a sash at the front,  
 or cut like waistcoats with near-  
 bare backs. A nice combination  
 here was a shocking pink top  
 with a skirt in navy blue, slit  
 at the front, and with inset  
 stripes in paler and bolder pinks  
 and white. Another full length  
 linen style is a red maxi with  
 high neck, cut away armholes  
 and bare back criss-crossed with  
 straps, like a swim suit  
 fastening.

If linen is predominant, fine  
 cotton voile is equally important  
 in the range. Sometimes Oded  
 combines the two, as in a red  
 linen dress topped by a battle  
 jacket with linen yoke, collar and  
 cuffs, all the rest in a gorgeous  
 patterned red, pink and orange  
 voile - a nice combination of  
 crisp tailoring and filmy softness.

### Variety of styles

Oded uses plain voiles with  
 classticated, smocked bodices in  
 several styles: a yellow two-piece  
 with battled jacket ruffled all across  
 the front section, similar styles  
 in long and short shirtrwaisters  
 in plain white, vane au lait or  
 emerald green - all tailored,  
 feminine and flattering to wear.

Another important look is sun-  
 ray pleated chiffon or fine crepe  
 feature on the skirts of long and  
 short chemisiers, are used for  
 the front bib of a long black  
 dress, halter necked and bare-  
 backed, the bodice topped with  
 little silver stook beads sewn on  
 to form a geometric pattern.  
 Typical of the range of really  
 elegant evening styles is a very  
 good looking red Banlon model  
 cut straight across on a shoe-

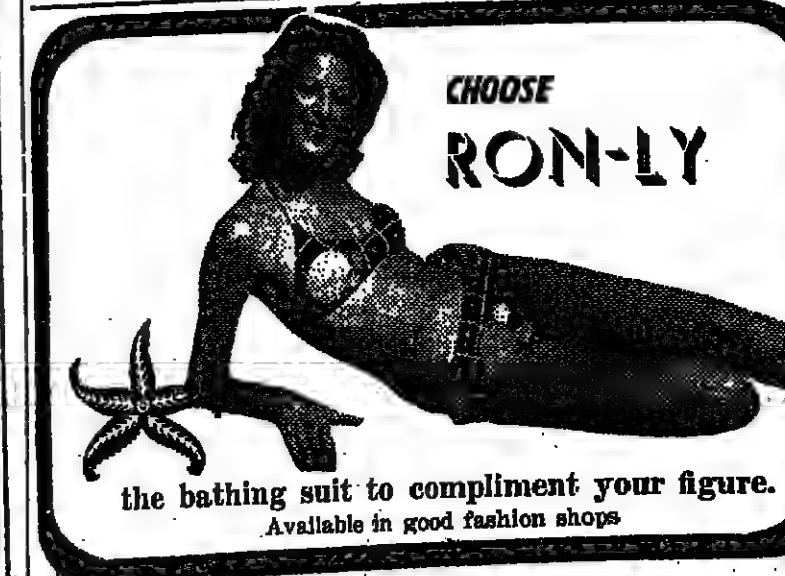
string strapped, ruffled, bodice,  
 the belted and falling into a flar-  
 ing skirt with inverted pleat at  
 centre front.

Oded makes similar styles, both  
 long and short, in Swiss printed  
 voiles, the most effective of  
 which consist of a trellis pattern  
 topped by big, bold coloured  
 flowerheads. A brown, white and  
 coffee fabric with flower heads  
 in flame and amber was particu-  
 larly striking, and Oded cut the  
 dress in such a way as to gain  
 a trellis effect alone on the  
 smocked bodice with the floral  
 pattern standing out effectively  
 amongst the soft folds of the  
 skirt.

Although it is the Summer  
 styles which are currently to be  
 found in the shops, Oded is al-  
 ready well ahead with prepara-  
 tions for his Autumn and Winter  
 collection, on the production line  
 for export orders. Predominant  
 here are a range of wrapover  
 jackets in good-looking, plain  
 coloured wool fabrics with a  
 combination of kimono and '30's  
 influences in the cut of their  
 sleeves and their flaring tent  
 lines, designed to be worn over  
 plants which are tight on the hips,  
 then very flared, or over straight  
 skirts which, says Oded, are a  
 simply the natural complement to  
 such jackets.

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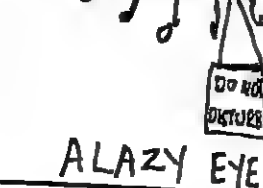
## doctor dou explains: LAZY EYES

If a child gets into the habit of using one eye in preference to the other, there is a distinct danger that the unused eye will become lazy — a condition known as amblyopia. Awareness of this possibility by parents, teachers and others who work with children is important because the successful treatment of amblyopia depends upon its early diagnosis. If amblyopia is discovered before the age of two years the chances of successful treatment are excellent.

If it is discovered between the ages of two to four years the prognosis is still fairly good, but if the condition remains untreated until after the age of seven years the chances of successful treatment are poor. What causes amblyopia, how common is it, what can be done to detect it as early as possible and how can it be treated?

Amblyopia affects approximately one in eighty children. In very severe cases the eye is nearly blind; in less severe cases the eye can see large objects but cannot be used for reading. In the mildest degrees of amblyopia the eye is only slightly weaker than its fellow eye.

The commonest cause of amblyopia is squint (cross-eyes) in which the affected eye turns inwards, or less commonly outwards while the good eye looks straight ahead. In this condition, the lack of parallelism between the eyes would cause constant double vision, and in order to avoid this, the child gets into the habit of suppressing the image he receives from the squinting eye. At first, the squinting eye is still capable of seeing when the good eye is



A HAPPY EYE

LAZY EYE

closed, but as the suppression comes more established, the vision deteriorates.

Another cause of amblyopia is a difference in the strength of the two eyes. If, for example, one eye is short sighted, the other will use one eye in preference to the other and the weaker eye may get lazy. Some cases of amblyopia develop without any apparent reason, and these are the most difficult ones to treat.

One approach to the early detection of amblyopia is to examine every child for squint at the age of approximately 1½ years and child welfare clinics in Tel Aviv, Haifa and Beersheva for example, have been going on in this way for years. A team of ophthalmologists and opticians sent from hospitals in the Ministry of Health. Many thousands of children have been examined and the results of the examination have been very encouraging. However, only about one in ten of the amblyopic eyes can be treated at this age, partly because some such eyes do not start to squint until later.

### Testing vision

Another approach to the detection of amblyopia is vision screening, by which is meant the testing of visual acuity of large numbers of children in order to sort out those who do not have a certain minimal visual acuity. This is done by means of a picture chart or symbol chart. Vision testing of this kind is performed with the help of picture charts or symbol charts. The chart with numbers or letters is a time consuming process, the main problem is one of finance and labour. A picture chart with a picture on each rather than a picture chart, has been developed at the Hadassah Hospital, Haifa especially for the screening of young children. The test is so simple that it can be performed by untrained personnel — even by the children themselves. In a trial run with 4½ years in every kibbutz in Western Galilee was tested by nurse or teacher with excellent results.

Amblyopia is treated by forcing the good eye to rest. Occlusion can be carried out by closing the eye with tape or by attaching a plastic cover to the child's spectacle. Treatment must be started as soon as possible and carried out diligently but not constantly. If the good eye is occluded for a very long time it may become lazy. The treatment must continue for several months, sometimes for more than a year. In cases in which the amblyopia is due to squint, the treatment is just the same. Successful treatment of the squint will put the eye straight but will not improve the vision of the amblyopic eye. Many parents think that occlusion is an alternative to surgery but this is not so. Amblyopia must first be treated by occlusion and then, if necessary, the squint may be treated by operation or by other means. The attitude of the parents in occlusion therapy and their carrying it out may be decisive to the final outcome.

When an appliance with a three-pronged plug is connected to a two-pronged socket, it provides protection to the user. If a fault occurs in an appliance which is earthed, a person touching the appliance part in contact with the wire inside could be electrocuted. But if there is a ground-fault circuit interrupter (GFI) in the wiring system, to switch off all current in times of danger, grounding or earthing.

Buildings, by law, come equipped with three-hole wall outlets. Older buildings tend to have them in the kitchen only. The old hole, the bottom one, is for grounding or earthing. The GFI term ending is popularly used here; the Hebrew term is *Mechelet*.

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## Marketing with Martha

The same recent immigrant who asked me if she could drink the water in Israel (she can, as I explained on April 20) also worries about the electricity. She lives in an older building with mostly two-pronged (ungrounded) sockets. Are they "all that dangerous?" she asks. I'm especially concerned about the safety of visiting children. Also, she asks, can she use a bathroom heater up on a wall, operated by a switch?

For a crash course in electricity, I went to the Chief Engineer of the Standards Institution's Electrical Laboratory, Mr. Israel I. Duffney. Voltage here and most everywhere in the world is 220, he explained. In North America it is 110. The voltage might be different, but the degree of pressure which the electric current has (My husband compares it to the pressure under which water flows from a tap.)

There are various technical advantages to a voltage of 220. The main disadvantage is that it is more dangerous than 110. There is another difference: The agency of U.S. electricity is 60 cycles per second. Here and in Europe it is 50 cycles. This affects the appliances where speed is a primary concern, such as vacuum cleaners and mixers. It has no effect on heating devices. Nor does it affect the motor in a sewing machine. Most rotating appliances brought here from North America have been adapted to 60 cycles by a competent technician.

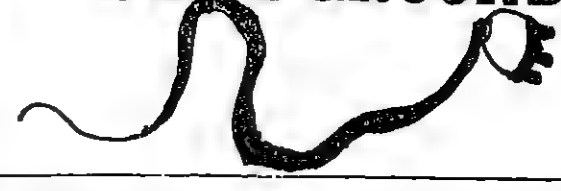
Two safety devices are used for household use of electricity — and Mr. Duffney recommends using both. The first is an extension of grounding wires. The second is a safety gadget installed in the wiring system, to switch off all current in times of danger, grounding or earthing.

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## SAFE GROUND



result would probably not be serious. Ideally, double-insulation should be marked on a new appliance with an international symbol — a square within a square.

On the other hand, an iron and an electric stove are prime examples of appliances made essentially of metal and requiring grounding. So are refrigerators, washing machines, clothes dryers, and most electric heaters. An additional tip about irons: Never iron while barefoot. Shoes, especially with rubber soles, provide insulation.

Electrocution can occur if the electric current flows from the socket or appliance into the human body. One can, of course, be electrocuted with 110 voltage, but it takes much longer than with 220 volts! If electricity enters the body for a very short time, no fatal results are likely. This is the key to the home safety device which Mr. Duffney strongly recommends for all homes here, but particularly for those with small children. It is called a "leakage current switch" and it is installed at the entry of the power supply for the apartment, that is, near the fuse box.

### Stopping the flow

If a person "starts getting a shock," or if there is a fault inside an appliance, the safety switch will shut off the flow of current to the apartment. The current of electricity going into the flat through the wires should equal the amount coming back out again. If there is any imbalance — even as little as 50 milliamperes — the current leakage switch will feel it, and shut off the current.

For instance, if a child should poke a metal instrument into the "live" hole of a wall socket and electricity should begin to flow into his body, the switch will sense the imbalance in the circuit. The quick shutoff of current means that the child will get a brief shock — but nothing more. A fault inside an appliance will also trigger off the safety switch. You can turn the electricity on again by flipping another switch, but if the faulty appliance is still in operation, the current will go right off again.

A safety switch can be easily installed by any competent electrician. Apparatus plus installation costs about IL200. These devices are imported, and they undergo inspection at the Standards Institution. While recommending a safety switch for every apartment, Mr. Duffney says that conventional grounding plugs should be used in addition. And in the absence of a safety switch, or even with it, it is a good idea to put simple plastic covers over all sockets not in use. These cost a few agorot each and are easily available.

The bathroom is a particularly sensitive spot, as "water and electricity do not mix well." Building regulations forbid electrical outlets in bathrooms, and light switches must be outside the door. What about the modern medicine cabinets, mainly imported, with a built-in fluorescent light and shaver outlet? These are not ordinary sockets, Mr. Duffney told me. Behind the socket, there is an isolating transformer which protects the user from direct contact with the 220 volt current. These are common in modern hotels, where you can plug in your shaver in the bathroom.

How does one heat a bathroom safely, in the absence of central heating? Kerosene or gas heaters are possible answers. Electricity can be used, Mr. Duffney indicates, not, for instance, use extension cords to bring a heater into the bathroom from a plug elsewhere. While the Electric Corporation will not authorize bathroom outlets at the time of building, many real-



probably your neighbours, will have to wait without power until the Corporation comes to fix it. They come promptly, in most cases, even at night, but this is an inconvenience both to them and you.

In many cases, a blown fuse indicates a faulty appliance. If a fuse blows while the washing machine is running, and you fix the fuse wire and it blows again, the indication is strong that you need to unplug the washing machine and call a repairman.

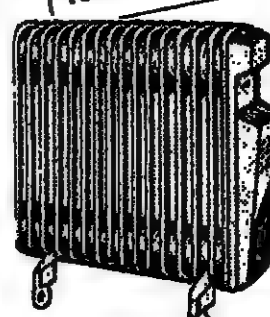
If you have a lot of heavy-duty appliances (washing machine plus clothes dryer, several air-conditioners, etc.), the normal household electricity capacity will not be sufficient. Small flats are wired for 15 amperes. If you need more, you must arrange through the Electric Corporation to install "three-phase" wiring, which gives a total of 45 amperes. This requires a payment of about IL450 to the Corporation, plus several months' waiting time. If you have three-phase wiring and want a safety switch, it will cost you somewhat more than the usual IL200 — though not three times more.

When you want to clean an electrical appliance, Mr. Duffney urges, unplug it from the outlet — don't just switch it off. Also, beware of those little plastic converters to make a three-prong plug fit a two-prong socket. If you make a three-prong into a two, you are eliminating the earthing protection. Both the appliance and the socket must have three contacts for the system to work.

Sometimes this gets complicated. Take a new appliance I saw the other day — a nice-looking home toaster-grill made by a Givatayim firm. Safety-conscious after my meeting with Mr. Duffney, I asked about a grounding wire, since the plug looked two-pronged to me. I was told it is equipped for earthing, though I didn't see how.

Mr. Duffney enlightened me: If there is an "elliptical metal pin-guard" (a circular piece of metal) on a solution. What will probably happen is that your fuse won't blow, but the main fuse of the house — accessible only to the Electric Corporation — will blow. You, and were correct in their claim.

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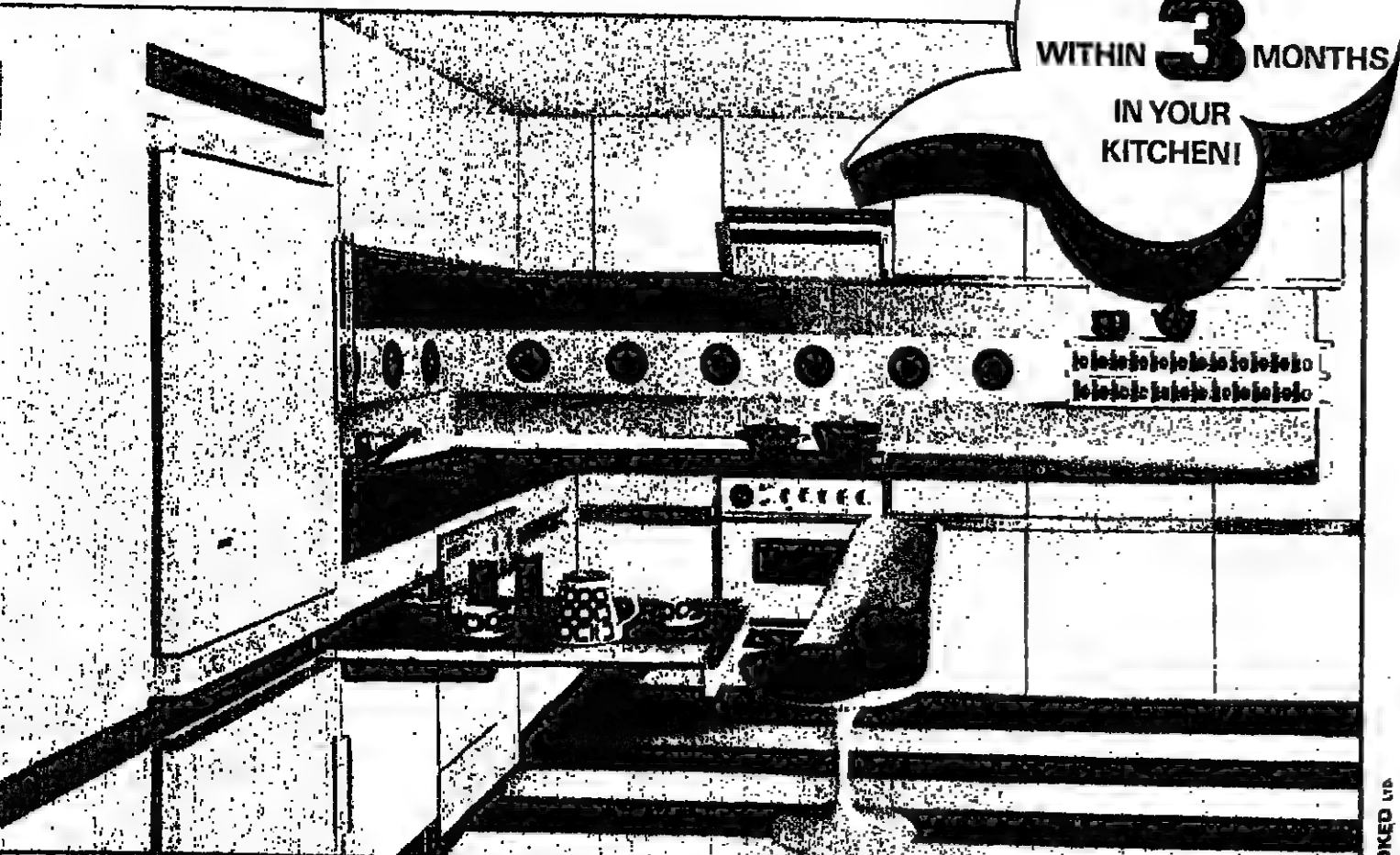
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**PAGE THIRTY-ONE**



# Gahal COMMENTS

THE HERUT-LIBERAL BLOC

## The Allon Plan — a partition no one wants

Once upon a time, there were those who said Gahal's presence in the coalition government prevented us all from having peace with our neighbours. Then Gahal left the coalition in protest at the Labour Alignment's near acceptance of indirect negotiations and partial withdrawal. But that was three and a half years ago — a long time in the history of this state. What has happened since then? We still have no peace treaty.

What's more, we still have the Allon Plan. As happens with most plans, its author tends to get overly committed to it. Mr. Allon has recently conducted a much publicized tour of Judea and Samaria, showing just what we would keep. And what we would not. The areas that we would surrender — overlooking such trivia as a just and historic claim — would be in exchange for a just and lasting peace.

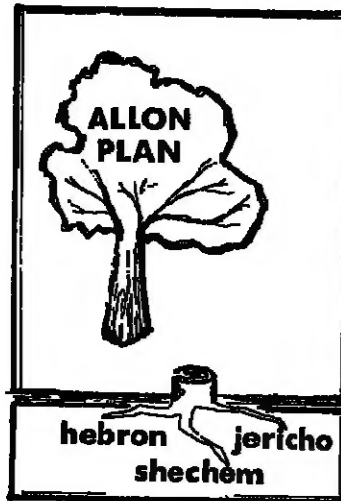
### "TOTALLY UNACCEPTABLE"

Since history has played us Jews rather badly, perhaps some may be tempted to overlook it a bit. They might argue: Once on historic claims to justice, and peace is just beyond the River. Even if we don't — where would it get us? There are simply no takers to be found, no matter how many rivers we cross.

So far, anyone outside of Israel would be instrumental in future negotiations, has given an unqualified answer: Totally unacceptable.

Thus, our position becomes absurd. In offering a compromise not only do we do ourselves a gross injustice, we fail to gain the respect of our friends, let alone that of our enemies. Why not try a

plan that would do ourselves justice for a change? Perhaps then, and only then, we'll gain the respect of both.



## Arad Chemicals — an expensive case of indigestion

One of the more dubious traditions that we Israelis have retained from the galut (diaspora) is the feeding syndrome. We're constantly feeding someone: "He should eat and be healthy." "He should grow." We say. Somehow we manage to live with it and be healthy. But when the feeding syndrome takes a political turn and affects our government, chronic indigestion may be the result. Witness the case of the Arad Chemical Industries...

### OUT OF THE FOAMING BEIRINE... RED INK

The idea was a sound one. Israel is one of the few countries where large amounts of phosphate rock and magnesium bromide brines are found in close proximity. These are used in making phosphoric acid — a valuable chemical reagent. All that was needed to produce it was the capital, the equipment, and the know-how.

In 1965 the estimated investment was a modest 23.5 million dollars. But in Israel even estimates seem to suffer an inflation of their own, and by 1968 the initial estimate grew to 38 million dollars. By April of last year 53.5 million had been invested. Perhaps this wouldn't be so bad, if the return on the investment wasn't being written in red ink. And not only is it red ink, it may be indelible. The plant will not reach full production (185 tons) until the 1977 fiscal year. By then we taxpayers should have accumulated a loss of roughly 187 million lira, over and above the original investment.

### IT'S ALL IN... WHOSE ADVICE YOU DON'T USE

To produce hydrochloric acid, used in making phosphoric acid, two fluidized bed reactors were built. Only one of them is operating, at far less than its intended capacity. Why were they built?

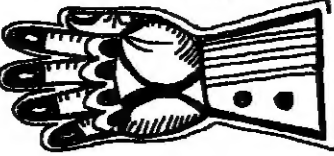
No one quite seems to know, those originally responsible have since disappeared. Israeli experts had advised building a pilot plant using the Aman process, a local invention at the time untried. It has recently been put to test by a new firm, Dead Sea Perchlorate — like Arad, a part of the Israel Chemicals complex — with promising results. An American firm was taken as a partner — Madeira, a subsidiary of Allied Chemicals — who advised building an American type reactor. But Madeira cautioned: Start with only one reactor. Local and imported advice notwithstanding, the two monstrosities were born. Somewhere along the way Madeira began looking for a way out. To their good fortune our government — as is often its wont — had placed an unusually strict limit on its partner's responsibility. As a result, Madeira managed, in stages, to weasel out of the deal. And with a slight profit at that! This, in spite of Gahal members' efforts, in the Knesset Finance Committee, to put a stop to such nonsense.

Now, our economy has a bleeding ulcer and we taxpayers continue to feed it. What's more, no one seems to know what to do about it. Should we stop now, and cut our losses, heavy as they may be? Or should we continue the project hoping for an eventual profit, yet facing the prospect of eternally throwing good money after bad?

### A LESSON TO LEARN

There's a lesson or two to be learned. Leaving more room for private initiative is one of them. Surely a private firm, in facing the possibility of going broke, would have been more careful in how it handled its investment. It might have paid more heed to experienced advice.

## OFF THE CUFF



\* Recently the Finance Minister decided to venture forth and discover Shekumat Hatikva — a rather unfortunate neighbourhood in south Tel Aviv. Upon seeing his car the local residents got the message. And the word went around: "It's election year."

During his tour, Mr. Sapir felt the need to lend his knowhow to the local economy. When he met a woman buying tomatoes in the neighbourhood produce market, he advised: "Madame, there's no use eating tomatoes when they're expensive. Wait till they're cheap, then you can buy them." She's still waiting.

\* Alas there are happier notes. The government referred to the recent matza shortage as a temporary one. It did indeed end, the day after Pesach.



## Why in the world

One of the many things that distinguishes us from all other nations is our exorbitant travel tax. And it may be that we English-speaking readers are the most effected. At least that's the way we feel. During the first three years we're here, we're tax-free to come and go as we please — using up what's left of our foreign reserves. Then after three years are over we feel "trapped."

Our friends and relatives can come and enjoy our fine Israeli hospitality to their heart's content. They can do so with little strain on the family budget. But for us to return the favour would be tantamount to putting our grandchildren in hock.

**A SONG OF SONGS**  
Assuming there's rhyme and reason for everything our government does, what sense of poetic justice demands an exorbitant travel tax? It's a good source of revenue, saith the treasury. To the tune of 18 million sheqels they say.

**TAKING FROM PETER TO PAY PAUL**  
Roughly 180,000 Israelis traveled abroad last year. Most of them were representatives of the government and other public bodies. Many others were on business trips, and thus enjoyed substantial tax deductions. About 45,000 people, who traveled for pleasure, actually paid the travel tax from their own pocket.

Thus it is reasonable to assume that roughly 112,000-125,000 million real revenue was collected in travel tax last year. Subtract from that the cost of collecting the tax: The paper work, the clerical force, and let alone the time wasted by the poor soul trying to pay it — we can buy our bulim from the kiosks around the corner, if it's any good — and then ask if it's worth it.

It may well be that the chief "benefit" of the travel tax, is pulling money out of the government payroll. **YE SHALL GO, AND YE SHALL STAY**  
Let's say for the sake of argument that the travel tax is a substantial source of revenue. It's not, but let's say it is. The question remains: Is it warranted? Perhaps it once was, at a time when strict austerity was a must. However, to continue such a grossly unpopular tax for 25 years more befits a totalitarian regime.

Our government is nothing of the sort. Yet it would seem that it is no longer in touch with the wants and needs of its public. Perhaps it has grown too accustomed to its "permanent" position. And it has learned to enjoy the role of divvying out favours to its loyal subjects.

## The State Comptroller's Report

Every year we are treated to a comprehensive and biting report from the office of the State Comptroller (Inspector-General). The report, or at least salient parts of it, enjoys wide publicity on the air and in the press. Thus, thanks to it, irregularities in the government and government controlled bodies are known to all.

Listening to the State Comptroller's report has become something of a masochistic ritual. Every year we listen with glee, knowing that "somebody up there is giving them hell." Then we shrug our shoulders and sigh, knowing that nothing will be done about it. And we wait for next year's report — "next year's will be better than ever."

**TOO MANY COOKS**  
Seven has always been an important number in Judaism. Now, it would appear that our government has used it to write a new commandment: "And with the seventh ministry thou shalt rest."

\* When you take your family to the seashore this summer, you can put your mind at ease. Seven government ministries are watching over you.  
\* Seven ministries are concerned with the physical planning of communities. They, in turn, coordinate their plans with local government authorities.  
\* Seven ministries are handling the problem of air pollution. Perhaps their first step will be to install air filtering systems in their smoke-filled rooms.

Using this numerical criterion as a guide, it would appear that our transportation and traffic problems are being neglected. Only four ministries have a hand in the matter at present. Would that one of them had the budget to hire a few highway patrolmen.



## TRAVEL TAX

# Colour comes next door

television by philip gillon

WEDNESDAY, April 27, 1973, check that it really will get you colour in your own home before you put down an agora. Some export has given me all kinds of confusing advice about different colour systems, the upshot of which is that one man's colour may be another man's black and white.

APART from the lack of colour, it has been a sombre week indeed for viewers, dominated by the horrifying films of the Holocaust. It is probably sound psychological practice to precede next week's wild merrymaking with these terrifying records of man being a wolf to man. A wolf? The metaphor is unfair to a comparatively benign beast. No living creature other than homo sapiens is capable of such ingenious and complex horror.

All the pictures were good, although conscientious viewers who watched everything saw the same scenes of Nazi brutality several times. Repetition did not stifle their ability to shock.

The best of these agonizing productions, I thought, was the one on Sunday afternoon, put on, I presume, for the children of Israel. Somehow the thought of all that vast organization, that meticulous German attention to detail, those imaginative concepts of new ways of torturing and killing being aimed to a considerable extent at little children was the hardest of all to take. The sight of those ragged, skeleton-like waifs being searched for food by fat German bullocks or sitting with old men's faces waiting for death made one ashamed of belonging to the human race.

**A must for the young**  
It was essential, I suppose, to show this film to the young, lest they forget, but I must admit I would not have liked to be the mother of a seven-year-old that night. It certainly seems absurd to subject to the cheerful violence of "The Avengers" and "The Virginian" as being bad for susceptible minds, while approving documentaries showing what people do to each other in real life and apparently enjoy doing. Generally it is worth noting that the Nazis had seen no television violence before supporting Hitler in his diabolical extermination campaign.

I think that it might have been a good idea for somebody from Yad Vashem to have explained where the film clips came from and how they were made, and found.

After seeing these films, plus the historical documentary about the British manhandling "illegal refugees," with a short glimpse of the pig face of Ernest Bevin, I found myself feeling chauvinistic and hostile to the world in general. More than ever it seems an impertinence for Sir Colin Crowe and left-wing German youth to urge Jews to be killed tamely by terrorists as once they were killed by Germans and mistreated by British. Fortunately, there is not the slightest indication that we will take the advice of the parties concerned. Also fortunately, by next week I am sure, my chauvinism will have waned, and I will be able to take a more rational view of the world and my fellow-men.

THE film on the 50th anniversary of A.D. Gordon's death was timely and interesting; contrary to the views of some of the people we saw, it seems to me that Gordon sounds marvellously contemporary. A lot of

the things he wrote and said might have been pronounced by the guru of a hippie commune — for instance, the need of man to be one with nature, with society, with his work, and his belief in the essential moral value of physical work. It is true that not many of the modern proponents of these opinions go on practising what they preach for as long as Gordon did; many of them find such felicitous solutions as becoming members of the Knesset.

**Work is dull**  
The real trouble with physical work is that it is both hard and boring: Mark Twain once said that he would rather do a day's mental work than an hour of physical labour. Time for the physical worker drags by on leaden feet, while the man using his brain, however trifling his tasks, cannot compress all he wants into

his day. Although Gordon wrote about it with such passion and conviction, it is difficult to accept that to be bored is to be beautiful. I still dream that some day the machines will take over the drudgery of the world. In the meantime, I fear, it looks as if the West Bank and Gaza Strip Arabs are the elect.

**Ella and Duke**  
Ella Fitzgerald and Duke Ellington were wonderful, superb, magnificent — I search the Thesaurus for adequate superlatives. I cannot believe that anybody can really prefer modern song festivals to Ella. We need more of the same — and if they haven't got it, let them repeat this.

Talking about music, I am grateful to the viewers who persuaded the powers-that-be to change the Mabat music; the new

tune is full of good cheer. For some curious reason, the television clock gives a life all of its own, keeping different time from the radio watch and Jordan's clock: I suppose it is symbolic that our TV clock is the slowest of them all.

The strike by the cameramen made no more than an almost imperceptible dent in the nature of the news: as usual, we saw the announcer and stills.

An item on the news that I relished was the State Comptroller, Dr. Yitzhak Nebenzahl, giving 'em all hell. Some of us are upset to find that we have so much wrongdoing and so much inefficiency in Government departments: I, on the other hand, am delighted to note that anybody still feels as strongly about such things as Dr. Nebenzahl. And at least we can say smugly, we haven't got anything like Watergate.

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**ALL WEEK IN JERUSALEM** —  
J. Israel Museum:  
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.  
Tues., 10 a.m.-10 p.m.  
Rockefeller Museum 10 a.m.-6 p.m. Fri., Sat., 10 a.m.-5 p.m.

**Exhibitions:**  
Travellers to the Holy Land — prints and drawings, 18th-20th cent. by memory of Hermann Mayer (Cohen Hall).  
Impressionist and Post-Impressionist paintings from the Museum and Parks Collections (Goldman's Hall).  
Film Making (Youth Wing).  
Jewish Life in Morocco.  
Inscriptions Reveal — special ex. at Rockefeller.  
Anna Ticho — recent drawings and watercolours (Cohen Hall). Pupils at Work — from museum art centre for children (Sacher and Ben-Shlomo Galleries) from May 8.

**Special exhibits:**  
Ferdinand Leger — composition with figure, 1924. Oil on canvas. Gift of Mr. Max Kaganovitch, Paris, in memory of his brother, Pinchas Kaganovitch, "der Nister".

**Conducted Tours:**  
J. Museum: By appointment only. Tel. 23633, Jerusalem.  
No tours today, Passover Eve.  
Rockefeller Museum: (Kiryat Noyar).  
Bayit Yegon. Daily Tours (except Shabbat). Tel. 531212.

**Hebrew University, conducted tours in English, weekdays, at 9 a.m. from the Administration Building at the Givat Ram Campus and at 11.30 a.m. from the Tzvi Rabinovich Institute at the Mount Scopus Campus.**  
Tours and visitors come and see the General Israel Orphan's Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4 a.m. Bus No. 8, Kiryat Moshe, Tel. 52221.

**New Israel Films:**  
Latest Israel films screened weekdays at 10 a.m. at Keren Hayosod Hall, Jewish Agency Building, Jerusalem. Admission free.  
Jerusalem Biblical Zoo, Schneller Wood. Tel. 22622. 7.30 a.m.-5.30 p.m.  
A Stone in David's Tower. Sound and Light Show in Jerusalem. Dialogue — Anna and Arnon Adar. Music — Noam Sheriff. Every evening except Friday, 7.30 p.m. in Hebrew; 8.45 p.m. in English. Additional show at 10 p.m. Mon., Tues., Wed., Sat. in English; Sun., Thurs., in French. Tickets: Jerusalem agencies and Citicard holders (evening). Please come warmly dressed.

**TEL AVIV**  
Tel Aviv Museum, Shaul Harnasch, Exhibitions: Tzoum-Lautrec, Lithographs (Zack Hall). Israeli Painting and Sculpture (Meyerhoff Hall). From Impressionism to Abstract Art (Jaffa Hall and Hall No. 3). Kinetic Art (Hart Hall). Hours: Sun., Mon., Wed., Thurs., 10 a.m.-4 p.m.; 4-7 p.m. Tues., 10 a.m.-7 p.m.; 4-10 p.m. Fri., 10 a.m.-3 p.m.; 4-7 p.m. Sat., 10 a.m.-3 p.m. Helena Rubinstein Pavilion, 8 Rehov Yarkon. Contemporary Japanese Prints (Graphic Hall).

**Museum Ha'aretz, Ramat Aviv, (4) Glass Museum; (5) Kadman Numismatic Museum; (6) Ceramics Museum; (7) Museum of Ethnography and Folklore; (8) Museum of Science and Technology; (9) Tel Quasile Excavations; (10) Alpha Museum, Wed. — 10 a.m.-5 p.m.; Sun., Mon., Tues., Thurs., 10 a.m.-5 p.m.; Fri., 10 a.m.-3 p.m.; 4-7 p.m. Sat., 10 a.m.-3 p.m. Helena Rubinstein Pavilion, 8 Rehov Yarkon. Contemporary Japanese Prints (Graphic Hall).**

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Mirabai Women's Organization of America and Canada, 38, 38 Rehov Dov Ezer, Tel Aviv call Tel. 23017, 24208; Jerusalem, 22648, 23006; Haifa, 24233; Beer-sheva, 3171.

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**The Israel National Opera**  
1 Alhady Road, Tel Aviv, Tel. 57222  
Lucia di Lammermoor  
May 6, 8.30 p.m.

**National Religious Women's Organization:**  
Mirabai and other Hindu Women in Israel. 168 Rehov Ibn Gvirol, Tel Aviv; call Tel. 03-40312, 03-788842, Jerusalem Tel. 02-50620, 02-38282. Mondays/Wednesdays guided tours through Nava Saran Herzog Complex, Ben Brak.  
Montreal Hagones — Pioneer Women: Courtesy tours Sunday through Tzvi Rabinovich Institute, Tel. 26141; Jerusalem, Beit Elshava, Rehov Elazar Emdin, Katamon, Tel. 51610; Haifa Community Centre, 34 Rehov Zahal, Kiryat Bilemer, Tel. 52554. Phone for reservations.

**Women's League for Israel, 37 King George, Tel Aviv, Conducted tours of 24129; Jerusalem 59940; Haifa 59940; Netanya 23584.**  
Wise Club, 116 Rehov Hayarkon, Tel. 23239, 8 a.m.-2 p.m.

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Rockefeller Museum: (Kiryat Noyar).  
Bayit Yegon. Daily Tours (except Shabbat). Tel. 531212.

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**Canadian Madrasah-WIZO Office, 416 Hayarkon, Tel. 22700, 8 a.m.-2 p.m. Madrasah Club, 40 Rehov Hayarkon, Tel. 56039.**

**HAIFA**  
Ally's office, 203 Rehov Hameginim, Tel. 42461, 64876.  
Goldman Art Gallery, 33 Sd. Hanassi, Haifa. Homage to Kueven Rubin — Tel. 42461, 64876.  
In Israel. 168 Rehov Ibn Gvirol, Tel Aviv; call Tel. 03-40312, 03-788842, Jerusalem Tel. 02-50620, 02-38282. Mondays/Wednesdays guided tours through Nava Saran Herzog Complex, Ben Brak.  
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**CAESAREA**  
Tiamoret Haremserim, tonight in the harbour fort.  
Film Making (Youth Wing).  
**SATURDAY**  
Organ Music by Philip Rogov every Saturday at 11.30 p.m. Y.M.C.A. Auditorium. Public Welcome.  
Melave Malka, 8.30 p.m. at Hechal Shlomo, 88 Rehov King George.

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## SPRING EXHIBITION

AT MUSEUM HAARETZ, TEL AVIV

RAMAT AVIV

### Glass Museum

European glass, from the Renaissance to the 18th century.

### Ceramics Museum

Ornaments, Form and Colour in Pottery — Amnon Israel

### Kadman Numismatic Museum

Jewish Mint-Masters in Medieval Europe

### Visiting Hours

Sun., Mon., Tues., Thurs.	10 a.m. — 5 p.m.
Wed.	10 a.m. — 5 p.m.
Fri.	10 a.m. — 1 p.m.
Sat. and Holidays	10 a.m. — 2 p.m.

## JUST A SMALL PLACE — BUT THE FOOD IS RATHER BIG

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(includes service charge)

Top Floor — Ymahan Ben Zakai 68/14 —

## This week at the Tel Aviv Museum

EXHIBITIONS

\* Tues. May 8, 8.15 p.m.

EXHIBITION OPENING:

CONTEMPORARY JAPANESE PRINTS (Graphic Hall)

Opening by His Exc. Mr. Eiji Tokura, Ambassador of Japan

TOULOUSE-LAUTREC Lithographs (Zacks Hall)

Tues., May 8, 7 p.m.

Gallery Talk at the Toulouse-Lautrec Exhibition (in English)

\* Tues., May 8, 8.15 p.m.

THE HELENA RUBINSTEIN PAVILION

\* LEA NIKEL — Paintings — 1963-1973

HELENA RUBINSTEIN ART LIBRARY (New Building)

Open: Sun.-Thurs.: 10 a.m.-1 p.m., 4-7 p.m.; Friday: 10 a.m.-1 p.m.

\* Tues., May 8, 8.15 p.m.

LOLA (France 1960)

Director: Jacques Demy

With: Anouk Aimée, Jacques Harden, Marc Michel

Labourdet

\* Tues., May 8, 8.15 p.m.

EMILY BIEDERMAN

The Japanese Woodblock Print

From early Buddhist through the Floating World to the

Prints in English, with slides.

\* Tues., May 8, 8.15 p.m.

TICKETS FOR EVENTS

Available at the Museum ticket office.

VISITING HOURS (both buildings)

Sunday, Monday, Wednesday, Thursday: 10 a.m.-1 p.m., 4 p.m.-7 p.m.

Tuesday: 10 a.m.-1 p.m., 4 p.m.-10 p.m.

Friday: 10 a.m.-2 p.m.; Saturday: 7 p.m.-11 p.m.

## AMPHIBIOUS SLIM

ABOLUS LEGEND

Accompanied by

FLORINA

Jerusalem

May 8, 8.15 p.m.

May 9, 8.15 p.m.

May 10, 8.15 p.m.

May 11, 8.15 p.m.

May 12, 8.15 p.m.

May 13, 8.15 p.m.

May 14, 8.15 p.m.

May 15, 8.15 p.m.

May 16, 8.15 p.m.

May 17, 8.15 p.m.

May 18, 8.15 p.m.

May 19, 8.15 p.m.

May 20, 8.15 p.m.

May 21, 8.15 p.m.

May 22, 8.15 p.m.

May 23, 8.15 p.m.

May 24, 8.15 p.m.

May 25, 8.15 p.m.

May 26, 8.15 p.m.

May 27, 8.15 p.m.

May 28, 8.15 p.m.

May 29, 8.15 p.m.

May 30, 8.15 p.m.

May 31, 8.15 p.m.

May 32, 8.15 p.m.

May 33, 8.15 p.m.

May 34, 8.15 p.m.

May 35, 8.15 p.m.

May 36, 8.15 p.m.

May 37, 8.15 p.m.

May 38, 8.15 p.m.

May 39, 8.15 p.m.

May 40, 8.15 p.m.

May 41, 8.15 p.m.

May 42, 8.15 p.m.

May 43, 8.15 p.m.

May 44, 8.15 p.m.

May 45, 8.15 p.m.

May 46, 8.15 p.m.

May 47, 8.15 p.m.

May 48, 8.15 p.m.

May 49, 8.15 p.m.

May 50, 8.15 p.m.



**Tel Aviv Cinemas**  
Commencing Sunday, May 6, at 7.15 p.m. and 9.30 p.m.  
Weekdays at 4.30, 7.15, 9.30 p.m.  
See times of performance of individual cinemas

**ALLENBY Tel. 267820**  
7th week  
MIA FARKOW  
**FOLLOW ME**

**DEN YEHUDA Tel. 228409**  
4th week  
FRANCO NERO  
ELI WALLACH  
**EL SALVADOR**

**CINERAMA**  
Second week  
7.15 - 9.30  
**IF YOU GO DOWN IN THE WOODS TODAY...**

**ASSAULT**  
★ SUZY KENDALL  
★ FRANK FINLAY

**OHEN Tel. 262288**  
7th week  
CHARLES BRONSON  
LINO VENTURA  
In a Terrence Young film

**THE VALACHI PAPERS**  
In colour  
FORUM FILM  
DRIVEN CINEMA

Israel Premiere  
First show 7.15  
★ MARK LESTER  
**BLACK BEAUTY**

Second show 9.15  
★ STANLEY BAKER  
★ GERALDINE CHAPLIN

**INNOCENT BYSTANDERS**

**DEKEL Tel. 414114/5**  
5th week  
**THE SUCKER**  
BOUVIEL  
LOUIS DE FUNES  
Evening shows only  
(7.15 and 9.30)

**EDEN Tel. 674456**  
**DUTCHMAN**  
4, 6, 8, 9

**ESTHER Tel. 228410**  
5th week  
**AND HOPE TO DIE**  
ROBERT RYAN  
JEAN LOUIS TRINTONANT  
LEA MASSARI ALDO RAY

**Jerusalem Cinemas**  
Commencing Sunday, May 6, at 7.00 p.m. and 9.00 p.m.  
Weekdays: 4.30, 7.00 and 9.00 p.m.

**ARNON Tel. 224839**  
4th week  
**FELLINI/ROMA**  
For Adults only

**OHEN Tel. 223955**  
2nd week  
**CHINESE BOXER**

**EDEN Tel. 223829**  
2nd week  
**PRETTY MAIDS ALL IN A ROW**

**EDISON Tel. 224056**  
A thrilling Karate adventure  
**THE GHOST SWORD**  
with the champions of sword in colour

**HANAN Tel. 222948**  
For Adults only  
**BLOODY MAMA**  
with  
SHELLY WINTERS  
PAT HINGLE  
DON STROUD  
DIANE VASSI  
The most thrilling film in colour

**ORHIL 4th week**  
Rene Clement's  
**AND HOPE TO DIE**  
with  
JEAN-LOUIS TRINTONANT

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**Haifa Cinemas**  
Commencing Sunday, May 6, at 7.00 p.m. and 9.00 p.m.  
DAILY at 7.00 and 9.00 p.m. — Matinee at 4.30 p.m.

**AMPHITHEATRE Tel. 684018**  
A great new thriller starring  
**FRANCO NERO**  
**TELLY SAVALLAN**  
MARK LESTER  
in  
**REDNECK**  
in colour and wide screen

**ARNON Tel. 684848**  
3rd week  
The bravery and heroism of the soldier survivor of a battle  
**PETER O'TOOLE**  
as Murphy in  
**MURPHY'S WAR**  
in colour. Directed by Peter Yates (Hullitt)

**ARNON Tel. 684003**  
4th week  
Allstar Maclean's Great suspense hit  
**FEAR IS THE KEY**  
starring  
BARRY NEWMAN and  
SUZY KENDALL  
In Technicolor

**BEIT ROTHSCHILD**  
Under Stanley Kubrick's  
exquisite direction  
**SPACE ODYSSEY**  
in colour  
ports on May 8-10 at  
0.45 - 9.00

**OHEN Tel. 686272**  
THOMMY BERGREN  
as  
**JOE HILL**  
his song was his rifle  
in colour

**ARNON Tel. 686046**  
Second week  
**TELLY SAVALLAN**  
in  
**THE NEW MAFIA BOSS**  
Cinemascope and Colour  
For adults only

**BON Tel. 686046**  
5th week  
The greatest success of 1973  
**CABARET**  
Please note that on Saturday all Cinemas are closed

**Ramat Gan Cinemas**  
ARMON Tel. 720700  
7.15, 9.30  
3rd week  
**EVERYTHING YOU ALWAYS WANTED TO KNOW ABOUT SEX, BUT WERE AFRAID TO ASK**

**HADAR Tel. 728822**  
4th week  
4 - 7 - 9.30  
**THE GREAT WALTZ**  
MOST BUCHOLTE  
MARY COSTA

**LILI 4th week**  
7.15 - 9.30  
**PASSION FOR DANGER**  
BURT REYNOLDS  
DYAN CANNON

**ORDEA Tel. 721730**  
5th week  
**The House on Chelouche Street**

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The most thrilling film in colour

**ORHIL 4th week**  
Rene Clement's  
**AND HOPE TO DIE**  
with  
JEAN-LOUIS TRINTONANT

**Tel Aviv Cinemas**  
Commencing Sunday, May 6, at 7.15 p.m. and 9.30 p.m.  
Weekdays at 4.30, 7.15, 9.30 p.m.  
See times of performance of individual cinemas

**ALLENBY Tel. 267820**  
7th week  
MIA FARKOW  
**FOLLOW ME**

**DEN YEHUDA Tel. 228409**  
4th week  
FRANCO NERO  
ELI WALLACH  
**EL SALVADOR**

**CINERAMA**  
Second week  
7.15 - 9.30  
**IF YOU GO DOWN IN THE WOODS TODAY...**

**ASSAULT**  
★ SUZY KENDALL  
★ FRANK FINLAY

**OHEN Tel. 262288**  
7th week  
CHARLES BRONSON  
LINO VENTURA  
In a Terrence Young film

**THE VALACHI PAPERS**  
In colour  
FORUM FILM  
DRIVEN CINEMA

Israel Premiere  
First show 7.15  
★ MARK LESTER  
**BLACK BEAUTY**

Second show 9.15  
★ STANLEY BAKER  
★ GERALDINE CHAPLIN

**INNOCENT BYSTANDERS**

**DEKEL Tel. 414114/5**  
5th week  
**THE SUCKER**  
BOUVIEL  
LOUIS DE FUNES  
Evening shows only  
(7.15 and 9.30)

**EDEN Tel. 674456**  
**DUTCHMAN**  
4, 6, 8, 9

**ESTHER Tel. 228410**  
5th week  
**AND HOPE TO DIE**  
ROBERT RYAN  
JEAN LOUIS TRINTONANT  
LEA MASSARI ALDO RAY

**Jerusalem Cinemas**  
Commencing Sunday, May 6, at 7.00 p.m. and 9.00 p.m.  
Weekdays: 4.30, 7.00 and 9.00 p.m.

**ARNON Tel. 224839**  
4th week  
**FELLINI/ROMA**  
For Adults only

**OHEN Tel. 223955**  
2nd week  
**CHINESE BOXER**

**EDEN Tel. 223829**  
2nd week  
**PRETTY MAIDS ALL IN A ROW**

**EDISON Tel. 224056**  
A thrilling Karate adventure  
**THE GHOST SWORD**  
with the champions of sword in colour

**HANAN Tel. 222948**  
For Adults only  
**BLOODY MAMA**  
with  
SHELLY WINTERS  
PAT HINGLE  
DON STROUD  
DIANE VASSI  
The most thrilling film in colour

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Rene Clement's  
**AND HOPE TO DIE**  
with  
JEAN-LOUIS TRINTONANT

**The POSTER**

**Music**  
All events start at 8.30 p.m. unless stated otherwise.

**Jerusalem**  
ORGAN RECITAL — Imelda Blochinger, Zurich, S. N. Bach: Prelude and Fugue in G, Trio Sonata No. 5, in C, Chorale-Prelude ("Vor Helene Thron treulich"); Chorales: "Schweische Dich a liebe Seele," "Von Gott will ich nicht lassen," Prelude and Fugue in E-flat major, at the Church of the Redeemer, Old City, Sunday, at 8 p.m.

**FESTIVE INDEPENDENCE DAY CONCERT** — I.P.O. Zehn Melodien conducting: Strauss, Wagner, Brahms, Liszt, Mahler, and three choirs of the kibbutz movement. — Beethoven: "Lullaby" No. 3; Shostakovich: "Lullaby" — Synagogue Suite (Premiere); Mahler: Symphony No. 2 ("Resurrection"). At Binyamin House, Tuesday. Come early for reasonable parking.

**INDEPENDENCE DAY CONCERT** — The Israel Broadcasting Symphony Orchestra, Stanley Spivak conducting; with Moshé, Harlowe, and the Chamber Choir affiliated to the Rubin Academy in Jerusalem. — Beethoven: "Lullaby" No. 3; Shostakovich: "Lullaby" — Synagogue Suite (Premiere); Mahler: Symphony No. 2 ("Resurrection"). At Binyamin House, Tuesday. Come early for reasonable parking.

**HAIFA**  
Haifa Society — Elhan Medich, Tudek Keren, violin; Daniel Amarillo, tenor; Elhan Medich, piano. — Sunday, at 8 p.m. — Haifa Church, at 11 a.m.

**THE LAST PICTURE SHOW** — Compelling story about mundane events in a small town in Texas.

**LAST TANGO IN PARIS** — Superlative adult movie which, despite the luridness, does not use sex as an end in itself.

**MAHARISHI** — Would-be comedy lacks humour; chief asset is good acting.

**MINNIE AND MOSKOWITZ** — Old-fashioned adventure story proves there are no victims in war.

**NIGHT AT THE OPERA** — A Marx Brothers classic.

**ONE IN A LONELY NUMBER** — Stereotyped view of a broken marriage.

**PASSION FOR DANGER** — Fast-moving private-eye movie with touches of humour.

**THE POSEIDON ADVENTURE** — Unimpressive sea-disaster tale.

**PRETTY MAIDS ALL IN A ROW** — Cheap laughs in a concoction of sex and murder at an American high school.

**REDNECK** — Chase-thriller which thrills through light on the characters of the protagonists.

**EL SALVADOR** — Lighthearted adventure story in revolutionary Mexico.

**2001 — A SPACE ODYSSEY** — Kubrick's space-age extravaganza.

**THEY STILL CALL ME TRINITY** — One of a series about a popular, and very dirty, cowboy.

**THE VALACHI PAPERS** — Monotonous catalogue of murder.

**THE VIKING WHO CAME IN FROM THE COLD** — Amusing sex-comedy despite a show-down at the end.

**CAROLINE LAND** — Only the

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4 - 7 - 9.30  
**THE GREAT WALTZ**  
MOST BUCHOLTE  
MARY COSTA

**LILI 4th week**  
7.15 - 9.30  
**PASSION FOR DANGER**  
BURT REYNOLDS  
DYAN CANNON

**ORDEA Tel. 721730**  
5th week  
**The House on Chelouche Street**

**The POSTER**

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